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ACTA ET DICTA

*A collection of historical data regarding
the origin and growth of
the Catholic Church
in the Northwest.*

*"Colligite fragmenta ne pereant,"
(Joan. VI.12.)*

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The St. Paul Catholic Historical Society will appreciate and gratefully acknowledge all objects of historic interest, communications, documents, or papers. relating to the history of the Catholic Church in the Northwest.

The names of contributors will be printed in the *Acta et Dicta*.

Table of Contents.

REPRINTS FROM ORIGINAL DOCUMENTS.

The Cretin Collection.....	1
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HISTORICAL PAPERS.

The Catholic Total Abstinence Movement in Minnesota, Rev. James M. Reardon.....	44
Fort Beauharnois, Rev. Francis J. Schaefer.....	94
Fort St. Charles, Rev. Francis J. Schaefer.....	114
CHRONICLE OF CURRENT EVENTS.....	135
NECROLOGY OR OBITUARY NOTICES.....	151
THE LIBRARY, a partial list of its contents.....	179
THE MUSEUM, Objects of historical value.....	181
ACKNOWLEDGEMENT	182

REPRINTS
FROM
ORIGINAL DOCUMENTS.

ACTA ET DICTA.

VOL. II.

JULY, 1909.

No. 1.

The Cretin Collection.

Note: The St. Paul Catholic Historical Society is in possession of a number of documents relating to Bishop Cretin; they consist of letters written by him, to him, or about him, and other materials, all presented by His Grace, the Archbishop of St. Paul. In the present issue of the *Acta et Dicta*, the first ten letters are published; it has been deemed advisable to reproduce them, such as they are, in the manuscript. An English translation has been added to the original French text. The following data of Bishop Cretin's life are submitted for a better understanding of the documents.

Bishop Joseph Cretin was born the 19th. of December, 1799, at Montluel, department of Ain, France. His father kept an inn and a bakery in the town, and was doing a profitable business. Young Cretin received his first instructions from the Rev. Denoyel, a Vicar at Montluel, and afterwards parish priest at Sourcieux, Rhone. He continued his studies in the colleges of Meximieux (Ain), L'Argentiere (Rhone), Alix (Rhone), and in the seminary of St. Sulpice, Paris. On the 20th. of December, 1823, he was ordained priest, then was sent to Ferney, the home of Voltaire, as Vicar, and ultimately became parish priest there. In 1838 he went to America with Bishop Loras, the first incumbent of the See of Dubuque, Ia.; and after his arrival he was made vicar-general of the new diocese. The labours of Father Cretin were spent chiefly in Dubuque, Ia., Prairie du Chien, Wis., and among the Winnebago Indians near Fort Atkinson, Winneshiek Co., Ia. In 1850 he was appointed first Bishop of St. Paul, Minn., and consecrated the 26th. of January, 1851, at Belley, France, by Bishop Devie. He arrived in St. Paul the 2nd. of July, 1851, and laboured in his vast diocese up to his death, which occurred the 22nd. of February, 1857.

I.

JOSEPH CRETIN A SES PARENTS.

Sourcieux ce dernier decembre 1812.

Mes cher parents

Je me croirai le plus ingrat des enfans si dans le renouvellement de

cette année je ne m'aquits envers vous d'un devoir que m'impose la nature qui est si cher à mon cœur en vous reiterants les santimens d'amour de reconnaissance et de respect qui animent mon cœur. les vœux que j'adresse au ciel dans ce moment pour votre précieuse conservation et heureuse prospérité ne se bornent pas seulement à vous souhaiter comme le font les mondains des biens passagers et périssable ; mais ce sont ceux que la religion m'inspire, que le seigneur vous protège par sa grâce vous accorde tous les biens spirituel que je desire pour moi même.

chers parents les bons exemples dont vous n'avez cessé de m'entourer, les leçons salutaire que vous m'avez prodigués l'amour filial se retrasse aujourd'hui dans mon cœur et m'inspire la plus ferme résolution d'en profiter ; oubliez s'il vous plaît les faiblesses de l'âge j'espère qu'à la venir vous ne trouvez plus dans moi un enfant inssoumi, mais bien la docilité et le desir de profiter des bienfaits dont vous me comblez et aussi mériter votre estime et votre amour c'est dans ces sentiments que je suis avec la plus grande considération et le respect le plus profond votre très humble et obéissant fils.

JOSEPH CRETIN.

P S

je vous marque que j'ai reçu le paquet que vous m'avez envoyé avec la bourse qui était dedans. je souhaite bien le bon jour et une bonne année à tous mes parents à mon frère et à ma sœur et à ma grand-mère nous nous portons tous bien monsieur Denoyel vous fait bien des compliments. lorsque vous m'écrirez vous me marquerez s'il vous plaît ci tous le monde chez nous se porte bien—

JOSEPH CRETIN TO HIS PARENTS.

Sourcieux, the last day of December, 1812.

My dear Parents,

I should, indeed, prove the most ungrateful of children, if, at the beginning of the New Year, I failed to fulfill towards you the duty

which nature imposes upon me, and which is so dear to my heart, to convey to you sentiments of love, gratitude and respect, which fill my soul.

Prayers which on this occasion I offer up on high, for your preservation and continued happiness are not restricted to the changeable and perishable possessions which men of the world wish each other; they are well-wishes, prompted by religion, that the Lord might protect you by His grace, and that He grant you all spiritual blessings which I desire for myself.

Dear parents, my filial love recalls to my mind the good example with which you have never ceased to inspire me, the salutary lessons which you have given me in such abundance, and inspires me with the most firm resolution to profit by them; forget, I humbly beg, the weakness of my youth; I hope that in the future you will never find me a disobedient child, I shall always be docile and ever desirous of profiting by the kindness showered upon me, so as to merit your esteem and your love.

With these sentiments, I remain with the greatest esteem and most profound respect

Your humble and obedient son,

JOSEPH CRETIN.

P. S. I have received the package and the purse you sent me. I send greetings and good wishes for New Year to all my relatives, to my brother, my sister and my grandmother. We are well. Father Denoyel sends his compliments. When you write, kindly let me know if everybody is well at home.

II.

MR. DENOYEL A MR. CRETIN, PERE.

Monsieur

je ne vous ai pas donne plutot des nouvelles de notre cher Joseph parceque j'attendais le 1^r jour de l'annee pour le faire afin d'etre plus en

meme de vous donner connaissance de ses progres ; je suis tres content de lui et de ses succes et je souhaite qu'il avance toujours de meme ee qui serait flateux pour vous et pour moi ; nous sommes en attendant de recevoir de vos cheres nouvelles

Votre tres humble

Serviteur

il se porte bien

Denoyel

bon caractere

Cure

progres dans ses etudes bien des choses de ma part a tous vos

aimables parents.

REV. DENOYEL TO MR. CRETIN, FATHER.

Dear Sir,

I have not ere this sent you news regarding our dear Joseph ; I was waiting until New Year in order to be able to tell you about his progress. I am very well satisfied with him and his work ; and I hope that he will always make such progress ; this would be most flattering for you and for me ; we are daily expecting welcome news from you.

Your most humble servant,

DENOYEL. (Pastor.)

His health is good ; he shows a good spirit, and he is studying well. Greetings from me to your kind relatives.

III.

JOSEPH CRETIN A SA SOEUR.

Ma Soeur.—

Il est enfin venu cet heureux moment ou je puis satisfaire ton desir et le mien ! et m'entretenir un peu au long avec toi. Je ne te donnerai pas des marques de mon amitie par des compliments flateurs ; Laissons cet indigne usage au monde qui ne sut jamais parler Le Langage du coeur, et communiquons nous sans detour nos pensees et nos sentiments

et recois Les souhaits et Les vœux que je forme pour toi au renouvellement de cette année; Je Prie Le seigneur qu'il te donne sa paix et sa sainte grace; c'est ainsi que Les premiers chrétiens se saluaient et il ne croyaient pas trouver qu'il fut un plus beau salut, il n'en est point en effet de plus beau, car il n'y a que La paix de L'âme qui puisse faire des heureux; ni Les biens ni Les richesses, ni Les honneurs et La puissance, dont La plus part des hommes sont si avides, ne remplissent un cœur, Mais La joie seule d'une âme pure et tranquille. Les gens du monde se souhaitent Le bonheur, Mais en quoi Le font ils consister ce bonheur, En des biens fragiles et périssables qui font plus tôt Leur tourment; Oui il n'est que La paix du Seigneur qui puisse faire Le bonheur d'une âme, s'il en est ici bas. puissent mes vœux être exhaussés! que te dirai je encore si non de te renouveler dans La vertu et La ferveur, car notre propre faiblesse toujours nous entraîne et c'est pour cela que St. Paul recommandait sans cesse aux premiers fidèles de ce renouveler dans L'esprit de foi, dans L'esprit de mortification et de ferveur; oui nous devons nous renouveler chaque année, chaque moi, chaque semaine, et chaque jour. allons ma sœur ne regardons pas derrière nous, mais redoublons d'ardeur, courons dans Le chemin de La vertu afin de remporter Le prix; combatons avec courage pour être couronnées; Encore quelques efforts et un bonheur éternels sera Le prix de nos combats, nous n'avons peut être plus que quelques années ou quelques mois à vivre car, qui connaît les secrets de Dieu, ne nous décourageons donc point; car que nous servirait il d'avoir bien commencé si L'on achevait mal. imitons un dieu souffrant et humilie et transportons nous souvent en esprit dans L'étable de Bethléem et à La vue du divin enfant souffrant et pleurant, souffrons avec patience Les rigueurs du froid et d'autres petites incommodités; La mortification et La réflexion sont Les seuls moyens pour acquérir La ferveur et La conserver. Soyons humbles, soyons doux, pour imiter Jésus, et c'est par L'humilité que nous obtiendrons cette heureuse paix qui Seule est Le vrai bonheur. Car d'où viennent ordinairement nos inquiétudes et nos ennuis; De L'orgueil et de L'amour propre, La

moindre injure nous attriste, et si nous ne sommes pas estime, Si L'on ne nous estime pas, Si L'on n'a au contraire pour nous que de L'indifference, Si tous ne nous reussi pas a notre gre, nous paraissions faches au lieu de nous rejouir quand nous avons De tels moyens de meriter. Mais faisons tout avec joie en servant Le Seignieur et nous pourons gouter combien il est doux de L'aimer. ha ! qu'il faut qu'il nous ait aime Lui meme pour Se renfermer dans Le corps d'un anfant, faible et souffrant ; ha ! Si ma petite Soeur vivait encore, tu aurais un grand moyen pour te rappeler La presence de Dieu, car en La tenant entre tes bras tu aurais pu te figurer tenir Le petit Jesus et dans cette pensee n'aurais tu pas ete toujours recueillie ; Mais Dieu a voulu L'attirer a Lui, et L'assurer du bonheur eternel, adorons ses secrets Divins. Mais transportons nous souvent ensemble et avec tant d'autres ames pieuses pour contempler un dieu qui aime a fixer son sejour parmi Les enfants des hommes. Lorsque nous eprouvons de La peine a faire nos actions Soit de nous Lever matin, et autre ; pensons que dans Le moment ou nous somes bien au chaud et a notre aise dans notre Lit un grand nombre de Religieux et de religieuses Sont Leve depuis minuit Pour chanter Leur office-et offrir pour ainsi dire a Dieu un continuel homage tendis que Le reste des hommes est enseveli dans Le someil et oublient Leur auteur. Mais je t'en ai bien assez dit, finissons. et aimons nous toujours, aimons nos parents, et prions bien pour eux et pour mon frere, embrasse Les pour moi ainsi que ma grand-mere. Prie bien pour moi car L'etude a La quelle je m'applique desseche beaucoup Le coeur ; adieu je ne pourai pas t'ecrire aussi souvent que tu Le desirerais mais tu pouras m'ecrire quand tu voudras L'on ne regarde point Les Lettres ici. Je suis ton cher frere

JOSEPH CRETIN

L'an 1818

JOSEPH CRETIN TO HIS SISTER.

My dear Sister,

The happy moment has at last arrived when I can fulfill your wish

and mine to write to you more at length. I shall show my friendship for you, not by making you flattering compliments. Let us leave this unworthy custom to men of the world, who are incapable of understanding the language of the heart. Let us express to each other our thoughts and our sentiments without circumlocution; accept the good wishes and prayers I offer up for you at the beginning of the New Year.

I implore our divine Saviour that He may grant you His peace and His holy grace. This was the greeting exchanged among early Christians; they could find no better salutation than this. In fact, no more beautiful greeting can be found; because only the peace of the soul can make us truly happy. Earthly possessions and riches, honor and power, for which men long so much, are unable to satisfy our hearts; the joy of a pure and undisturbed soul alone can do this. Men of the world wish each other happiness, but in what do they place their happiness? In changeable and perishable possessions which make them miserable. Yes, only the peace of the Lord can give happiness of the soul, if happiness exists at all here below. Would that my wishes be fulfilled! What else could I say to you, except to encourage you to persevere in virtue and in zeal; our own weakness always surrounds us; it is for this reason that St. Paul so often exhorts the early Christians to encourage each other in the spirit of faith, mortification, and zeal; indeed, it is necessary for us to grow in this spirit every year, every month, every week, every day. Well, my dear sister, let us forget the past, but let us grow in zeal; let us so run in the path of virtue that we may bear away the prize; let us fight courageously that we may win the crown. After a brief struggle, eternal happiness will be the prize of our combat. Perhaps we shall live only a few years or a few months; for who knows God's secret councils? Let us not lose courage; for of what use will it be to have well begun but finished badly; let us imitate the suffering and humiliated Saviour; let us often transport ourselves in spirit to the stable of Bethlehem, and having before our eyes the divine Infant suffering

and weeping, let us bear with patience the rigor of cold and other such insignificant inconveniences. Mortification and meditation are the sole means of acquiring and preserving true zeal. Let us practice humility; let us be amiable in order to imitate our Saviour; by humility we shall obtain that happy peace which alone constitutes true happiness; for from what source arise our restlessness and our troubles? From pride and self-love, the least injury makes us sad; and if proper respect is not shown us, if we are neglected and slighted, if things do not go according to our wish, we are displeased, instead of rejoicing in the opportunity to lay up for ourselves treasures in heaven. Let us do everything with joy to serve the Lord, and we shall learn how sweet it is to love Him. He, indeed, loved us, since He concealed Himself under the form of a weak and suffering babe! I wish that my little sister would still be alive! In her you would have the best means of recalling to yourself the presence of God, for, holding her in your arms, you could imagine that you are holding the infant Jesus; in this thought you could always be recollected. But God has chosen to take her to Himself, to call her into eternal happiness; let us adore the secret councils of God. Let us frequently raise up our hearts with so many devout souls to contemplate the God whose joy it is to live among the children of men. When we find it difficult to do our duty—as, for example, to rise early in the morning, etc., let us realize that when we are resting comfortably in a warm bed, a great number of religious of both sexes are keeping their vigils since midnight, chanting their office and thus offering an uninterrupted homage to God, whilst the rest of mankind lies buried in sleep, in utter forgetfulness of the Creator. I have said enough, let us finish!

Let us always love one another, let us love our parents and pray for them and for my brother; embrace them for me, and also my grandmother. Frequently pray for me, because the study to which I have applied myself leaves the heart empty. Good-bye! I shall not be able to write to you as frequently as you would wish; but you can

write to me as often as you desire. Letters are not opened here.

Your loving brother,

JOSEPH CRETIN.

The year 1818.

IV.

MR. CRETIN PERE A SON FILS JOSEPH.

Mon fils

par la Letre que tu a Ecrite a ton frere dates du 26 Janvier La quel tu te plain que tu nous a Ecris 4 letre depuis ton depard pour L'arjeantiere Et que tu nas poin Recut de nos nouvelle que tu Et Bien Enpaine de Savoir de naus nouvelle que tus as u quelque Soupson quil nous fut arives quelque acidan con voulu te Caches Mais Celat ne pas grace adieus toute la famillie Ce porte Bien. Et ne Sois plus Enpaine nous avon Recut ta Lettre du premier Jeanvier Cet adire les 3 du di jour pour les Soit de Bonne anne: a ta Merre ton frere ta Seur ynci que a Mois dons j'es Etes tre Contan du Setille Je te dires que ta Seur ta Envoyer 2 Lettre Dans un petis paquet par puit Conducteur de la voiture de ton Couzin morel pour Remetre a Mr. Coindre a St Charlle pour te le faire tenir par le voiturier de Larjeantiere Lequel paquet Etait une Chemize aveque une livre de Drages finne pour tes Etraine Roulles Dan une feulie de papies gris demande au voiturier ce quil an a fait. Mr. Coindre di lui avoir donnes la Semaine Suivante quon la portes Ches lui: Cet a Ce voiturier a tan faire Reson on Estime le tout a 8 franc tu invite ton frere de talles voir Et de porter Larjean de ton trimestre Mais Comme les Chemin Son tre mauvais Et que il ce trouve un peus Enrumes il ne ce decide pàs de tales voir. Mais il te le promet pour le trimestre prochin Sur la fin davril que la Sezon Et la plus agreable ta mere Et ta seur von a Lyon la Semaine prochaine Elle tacheron un jillet que tu di avoir Besoin Je pance que tu le veu noir qu'on depozerat Ches Mr Coindre qar on ne Cet Comman te Rien faire tenir par dautre vois que par cel lat Je Croyet Recevoir un Bultin

un jour de Cette Semaine de Monsieur le Superieur ou une Lettre pour Me demander le Montan de ton trimaistre Et je nes Rien Recu inci Marque Mois larjean qui fault que je te face pace Et a quis je puice le Confier Car je te dires que Larjean pour nous Et une danres ci precieuz que nous ne voulon pas lavantures au azard nous avon perdu Baucoup Lanne dargnierre a coze de Mauvaize Callites du Blee qui Randais untieair de Moin que des annes ordinaire Et Cette anne il nou faut Subir une perte Sur la provizion que on ce trouve vu la diminution du Blee Et du pain Ce qui nous Met En arrier Et non an avant.

Mais notre Relligion nous aublige a nous Resignies a la volonte de dieu pourvu quil me Laice Encor quelque Moyen Et quelque anne a vivre pour pouvoir Subvenir a fournir a tout ce qui te serat nececaire pour tonnancement ainsi que pour toutes les Etudue quis te son necescaire pour arives au bu de la carriere que tu cour tu Cet que je ne t'es jeamais sollicites ni Engaeger Dans aucune vocation Je t'es Leces Libre tu let Encor Mais Comme tu Et dan ta 18e anne a Cet age il Et tanps de ce pronnocer Enver Ces parant Surtout patarnel et Matarnel Et leur dire Ci tu Et devoue pour Le Cleziastique ou autrement Ce Ce que ta Mere Et Mois dezirere Bien de Savoir J espaire que dan le couran de Cette anne tu nous donneras Cette Satisfaction Ci pourtans ta destines Et pour le Ministaire pour le quel tu a Commence Ches Mr Denoyel En demandant a ta Mere Et a Mois de vouloir Bien te Leces alles avec lui qant il partis de Montluel on a Consantis aveque plaisir pancant que tu fructifierais a Des Bon principe de Religion de Maime que a Meximieux Et aujourd'hui a Larjeantiere Et Maime plus Encor pourvu que tu ne te de decourge ou que on ne te decourage Je ne veux pas dire MMrs les proffeceur Mais ci fais bien quelqun des Etudian de ta Clace les quel ne poin leur vocation qui pouret te dire Mil Et Mil Choe pour te detournes Je topserve que aujourd'hui dan le Monde de Commerce L'equites la bonne fois la Sincerites Et la Bravoure ne Regnie plus la plus grande partie ne Cherche que locasion de pouvoir tronpes lautre Les Banque Route sont a la Mode il Et vrais que le Commerce de tous jeanre ne va pas Ce qui Et la principale

Cauze En ver plusieurs Malheureux inci jemeret Mil fois Mieux auci toute notre famille te voir aveque Labit SaSardotal pourvu que tu fu dignie de le portes dieu veullieu tan faire la grace que de te voir au nonbre de Ces Malheureux negossian qui peye des forts inpaux Et qui fon tres peut dafaire

Jais apris de la pard de Monsieur Loras qui a Etes ton proffecueur il y at quelque jour quil fut a Larjeantiere il a dit a la Cousinne Morel ou il a loges que ces Mosieur les proffecueur lui on dit quil son tres contans de tois Et que tu fait des prograis de jour En jour Selat a fait plaisir a la famille dantandre parlles iney Sependant il ne faut pas pour Celat En avoir trops de lamour propre Et de vanites ton frere Et ta seur tanbrasse de tout leur Ceur Et parellimant ta mere qui taime ci tandremmant qui tinvite tous a te Bien portes Et a pances a eux quelque fois dan tes priere Je Suit Et Ceres pour la vie
ton perre J. H. CRETIN

Montluel 28 Jeanvier 1818 63 anne

MR. CRETIN, FATHER TO HIS SON JOSEPH.

My dear Son,

I learn from a letter to your brother, dated the 26th. of January, of your complaint that you had written four letters since your departure for L'Argentiere and have still received no news from us; I understand you are very anxious to hear from us, and that you suspect that some accident might have happened, which we wish to conceal from you. But—thanks be to God—this is not the case; the whole family is in good health. Do not be alarmed any longer; we have received your letter of the first of January, i. e., the three letters of the same date, wishing a happy New Year to your mother, your brother, your sister and myself. I was very much pleased. Your sister sent you two letters in a small package with your cousin Morel's coachman; they were to be left with Mr. Coindre at St. Charles; he was to forward them to you by stagecoach to L'Argentiere; in the package there was

a shirt and a pound of sweets wrapped up in a cover of gray paper for your New Year's present; ask the coachman what he has done with it. Mr. Coindre tells me that he forwarded the package the week after it was brought to him; the coachman must give an account of it. The whole thing is worth about eight francs. You invited your brother to come to see you, and to bring money for your tuition for the first term;—but as the roads are in very poor condition and he has a slight cold, he is unable to go now, but he will without fail come to see you the next term, towards the end of April, when the weather will be better. Your mother and your sister are going to Lyons next week; they will buy you the coat that you say you need. I suppose you wish a black coat; it will be left with Mr. Coindre, because we know no other way of sending you anything.

I expected a report, or a bill, asking for the payment of your tuition for the term, from your superior some day this week; but I have received nothing. Let me know how much money you need, and to whom I may entrust it; you know, money is such a great luxury at the present that we cannot run any risk with it. We have lost a great deal last year; wheat was of very poor quality and yielded only one-third of the ordinary crop; this year we shall be short on supplies—because of the decrease in wheat and bread;—this sets us back and not ahead.

But our religion teaches us to be resigned to the will of God. I shall be satisfied if He leaves me sufficient means and lets me live a few years longer so that I shall be able to provide for your education and help you to reach the goal at which you are aiming. You know well that I have never urged or forced any vocation upon you. I have left you entirely free—you are free yet; but as you are already in the eighteenth year it is time that you declare your intentions to your relatives, especially to your father and mother, and to let us know whether you have consecrated yourself to the ecclesiastical state or chosen another profession; your mother and myself are most anxious to know this. I hope that in the course of this year you will set our minds at

rest on this point; have you chosen the ministry, as you intended to do when you were with Father Denoyel? At that time you asked your mother and myself to have the kindness of letting you go with him when he left Montluel; we gave you permission with pleasure, as we were convinced that there you would grow up in principles of true religion; we allowed you to go to Meximieux and now to L'Argentiere; we are ready to make further concessions, provided that you do not lose courage, and that others will not discourage you. I do not mean that your professors would do this, but perhaps those among your fellow-students who have not chosen this calling, may tell you a thousand and one things to dissuade you from your purpose. Let me tell you that today in the world of commerce, justice, honesty, sincerity and manliness are no longer the prevailing virtues. The majority of business men are constantly looking for an opportunity to cheat others; bankruptcies are an every day occurrence. Many business enterprises are not a success; this is the principal cause of the numerous failures. For this reason I myself and my family would a thousand times sooner see you wearing the priestly garb, provided that you are worthy of it. May God grant you this grace, rather than that you should be among those unfortunate business men who have to pay heavy taxes and do poor business.

I heard that Father Loras, who was your professor, a few days ago went to L'Argentiere. He told your cousin Morel, with whom he boarded, that the professors are very well satisfied with you, and that you are constantly making progress. This news gave great pleasure to the whole family; still do not, on this account, think too much of yourself, or become vain.

Your brother and your sister send cordial greetings, likewise your mother, who loves you so tenderly. All wish you good health and ask to be remembered in your prayers.

I am and will remain until death,

Your loving father,

J. H. CRETIN.

63d. Year.

Montluel, Jan. 28, 1818.

V.

JOSEPH CRETIN A SON FRERE ET A SA SOEUR.

Mon cher frere et Ma chere soeur

Souffrez que je vous fasse a tous deux un petit reproche, de ce que vous ne m'avez pas ecrit depuis que j'eus le plaisir de vous voir. Si vous saviez comme j'aime vos Lettres vous ne les rendriez pas si rares ; Mais, je vois votre malice, vous voulez me les rendre plus precieuses en me les faisant plus desirer, cependant j'aime a croire que vos occupations nombreuses sont les seules raisons qui vous empechent de m'ecrire plus souvent. J'ai ete plusieurs fois presse de vous ecire moi meme pour vous exprimer le plaisir et la joie que m'a cause votre voyage, et Le bonheur que j'ai d'avoir des freres si bons et unis d'une amitie si douce ; Mais je diferais toujours pour vous annoncer en meme Temps le jour de notre depart : je vois que j'attends en vain, on ne nous en a pas encore parle ; on ne nous le dira peutetre que huit ou dix jours avant la fin : cependant il est tres probable que nous partirons le 18 de ce mois, ou peutetre le 27, Mais ce dernier sentiment n'est pas fonde : quoiqu'il en soi, j'aurai bientot le plaisir de vous voir.

J'aurais beaucoup de choses a vous dire sur les douceurs de l'amitie fraternele, elle m'avait inspire l'autre jour quelques vers ; Mais je ne puis m'areter plus longtemps car j'ai mon examen a preparer il aura lieu dans quelques jours. Conservons et maintenons toujours cette affection tendre qui rend la vie heureuse, Nous devons aimer dieu de tout notre coeur, Mais vous savez que le second commendement est semblable au premier Dieu non seulement permet qu'on s'aime sur la Terre, Mais encore il en fait un devoir, il veut qu'on aime son prochain comme soi meme ; aimons nous donc, mais que ce soit toujours dans la vue de dieu. On definit L'amitie, Les rapports qu'il y a entre des personnes sensibles et vertueuses ; nous avons tous je crois un assez bon coeur, si nous ne sommes pas encore bien vertueux-nous tachons de Le devenir. Non, il ne peut y avoir d'amitie sincere entre des gens qui ne connaissent point les charmes de la vertu ; aimons nous donc et cette

amitie nous consolera dans nos ennuis elle adoucira les peines de la vie, et lamertume des revers qui pourraient survenir ; Laissons au monde, ces joies et ses remords pour nous goutons le charme de L'amitie et de la vertu

Pour les coeurs corrompus l'amitie n'est point faite. tout ce qu'il y aurait a dire sur ce sujet se sent mieux qu'il ne peut s'exprimer. j'en ai plus dit que je ne voulais, adieu mon tres cher frere, aimons aussi tendrement nos bons parents temoigne leur pour moi mon amour et ma reconnaissance—

Je ne sais si vous m'avez envoye quelque chose, je n'ai rien reçu ; ce n'est pas que j'ai eu besoin de rien, mais ma soeur m'avait dit qu'elle m'enverrait peutetre une ceinture ; si elle la envoye je ne l'ai pas reçu. Je crois que je n'aurai besoin d'aucune chose jusqu'a la fin de L'annee ; j'ai encore 7 franc dans ma bourse j'en ai sufisament pour faire partir ma malle et faire mon voyage, car je n'aurai pas de grandes depenses a faire—bien des choses a grand mere—

4 Juillet 1820

JOSEPH CRETIN TO HIS BROTHER AND SISTER.

My dear Brother and Sister,

I really have to upbraid you both for not writing to me since I had the pleasure of being with you last. If you knew how pleased I am to receive letters from you, you would write oftener. But I know your tricks ; you wish to make your letters still dearer to me by making me wait more anxiously for them ; still I am convinced that your numerous occupations are the only reason that prevents you from writing more frequently. I was often tempted to write to you, to tell you what pleasure and what joy your trip has given me ; to let you know how happy I am to have brothers who are so good and united in bonds of sweet friendship. I delayed, however, in order to be able to let you know the day of my departure ; but I see that I have waited in vain ; the date has not yet been announced. We shall perhaps not

know it sooner than eight or ten days before the close. Still, in all probability we shall leave on the 18th. of this month, or perhaps on the 27th.; but I have no reason to think that it will be on this latter date. In any case, I shall soon have the pleasure of meeting you again.

I should like to write to you at length on the delights of brotherly love; the other day it suggested to me certain verses; but at present I cannot give time to this, as I have to prepare for my examination which is to take place in a few days.

Let us always keep and preserve this tender affection which makes life happy. We must love God from all our hearts, but as you know, the second commandment is like unto the first. God not only permits that we love one another here on earth, He even makes this a duty for us, He commands us to love our neighbor as ourselves. Let us then love one another, but let it always be in the presence of God.

Friendship is defined as relations existing among sympathetic and virtuous persons. I believe that we all have a good heart and if we are not as yet sufficiently virtuous, we shall endeavor to become so. True friendship can never exist among persons who have never experienced the delights of virtue. Let us then, love one another; this affection will console us in our troubles, it will alleviate the sufferings of this life and the bitterness of misfortune we may have to endure. Let us leave to the world its enjoyments and its remorse, let us enjoy the happiness of friendship and virtue. True friendship is not made for a debased heart. Whatever I should have to say on this subject can much better be felt than expressed in words. I have already said more than I intended to say. Good-bye, my dear brother; let us love our parents most tenderly. Convey to them my sentiments of affection and gratitude.

I should like to know if you have sent me anything lately—I have received nothing; not that I am in need of anything, but my sister promised to send me a cincture; if she sent it, I have not received it. I believe that I shall need nothing to the end of the year; I still have

7 francs in my pocket, this will suffice to send off my baggage and for my trip, as the expenses will not amount to very much. Remember me to my grandmother.

July 4, 1820.

VI.

JOSEPH CRETIN A SES PARENTS.

Paris 6 Juillet 1821.

Mes Tres chers Parents

Que de Tristes pensees, ou plustot que de graves reproches mon long silence n'at il pas du vous inspirer ; j'en attendais de jour en jour une plaine Lettre, Mais peutetre sont ils en route. Vous m'aviez recommande de vous rendre aussitot reponse, et voila bientot deux mois que je ne vous ai pas ecrit ; Mais j'espere que vous aurez bien la bonte de recevoir mes excuses et de me pardonner. Je n'ai pu faire acquitter qu'hier le billet que vous m'avez envoye ; Verssailles n'est pas aussi pres de Paris que vous le croyez peut etre, il en est a quatre lieues, en sorte que je n'aurais pu y aller qu'un jour de conge. Mais comme il a plut plusieurs fois, je priais un de mes amis qui avait des parents a Versailles de vouloir bien leur envoyer ce billet pour le faire acquitter, et Soit que Mr. Larmonier ne se trouva pas chez lui, Soit pour d'autres raisons que j'ignore L'argent ne m'est parvenu qu'hier. On va se promener a Versailles pendant les vacances et visiter le palais magnifique du Roi, je pourai vous en raconter les beautes. Nous avons encore un bon mois avant d'etre aux vacances a Lyon elles commencent au milieu de ce moi ci, Mais elles ne commencent ici que le lendemain de L'assomption et finissent au commencement du mois de Septembre. il est bien probable que je n'aurai pas cette annee Le plaisir de vous voir Mr Joricot meme n'ira pas non plus en vacances, dailleurs le plus grand nombre reste et on Les passe bien agreablement a la maison de campagne on sort tous les jours Si L'on veut. il est vrai que l'on ne

retrouve pas les memes plaisirs et les memes Satisfactions qu'au sein de sa famille, Mais il faut bien faire quelques Sacrifices pour dieu. Je suis enfin Tonsure depuis La Trinite, Le Seigneur a daigne me recevoir dans Sa maison Sainte; j'etais certainement tres indigne d'un pareil honneur, Mais il n'a consulte pour ce choix que son amour et Sa bonte, qu'il en soit eternellement beni! et surtout que je Sois fidel a repondre aux graces qu'il me fait.

Vous avez appris Sans doute la nomination de Trente eveques, cette affaire a ete enfin Terminee ces jours passes a la chambre des deutes et des Pairs, il n'y a presque point eu d'opposant, ils ont bien Senti L'importance et la necessite du l'etablissement de la religion pour le bonheur de L'etat dans la plus part des provinces, car tous les dioceses ne sont pas comme celui de Lyon; il en est plusieurs ou L'on ne fait que cinq ou six pretres par an Tandis qu'a Lyon on en fait plus de cent, en sorte que ces peuples abandonnes de pasteurs ne rendent aucun culte a la divinite et tombent Dans L'ignorance et L'abrutissement; a L'ordination ou j'ai recu la Tonsure il y avait 160 ordinants et seulement 5 pretres pour le diocese de Paris encore la plus part sont des etrangers qui S'y Sont agreges. on recoit assez facilement tous ceux qui se presentent, on paye leur Seminaire et leur fournit encore pour leur entretien S'ils en ont besoin; cependant il sera mieux monte dans quelques Tems car on a forme un nouveau petit Seminaire avec les clerics de la chappelle du Roi qui sont au nombre de cent et qui recoivent chacun 500 # il devient toujours plus nombreux. 12 eveques vont prendre incessamment possession de leurs Sieges, les autres dans quelques mois ou L'annee prochaine, ils viennent ordinairement se faire sacrer au Seminaire et nous donnent une petite fete. je n'ai pas oui dire que l'on songat de retablir L'Eveche de Bellay; presque tous les eveques nommes sont eleves de St Sulpice et il n'y a pas 12 ans que Mgr L'archeveque de Paris etait eleve dans ce Seminaire, il a ete nomme il y a deux ans coadjuteur de Mgr Le Cardinal de Tailleraud Perigord & qui a 86 ans, il est attaque du concert depuis quelques mois de sorte qu'il ne passera pas L'annee, ce sera une grande perte

pour le diocese ; il etait tout puissant a la cour, et rempli de piete, son Coadjuteur qui lui succedera . . . il est fils d'un Capitaine de vaisseaux, mais il toute sorte d'excellentes qualites soit exterieures soit interieures. Mgr Le Cardinal fesche a enfin donne sa demission en faveur de Mgr geofroi eveque de Metz, c'est un grand savant et un St eveque il est venu se promener L'autre jour a notre campagne ; Mais le Roi n'a pas encore approuve ce choix. Mgr Le Cardinal de la . . . est mort il y a huit jours, on a envoye quelques Seminaristes a son enterrement et j'ai eu L'honneur de faire Sousdiacre indut a La messe c'etait Mgr L'archeveque de Paris qui L'a celebrait il y avait une quizaine d'eveques et d'archeveques et Le Nonce du Pape, jamais jen avais tant vu. vous avez aussi sans doute appris la mort de Camil Jordan depute por notre departement, Le plus habile et le zele defenseur du cote gauche, cependant Lorsqu'il etudiait a Lyon il etait le plus edifiant de tous le seminaire, il etait L'emul de Mr Gordette qui en est maintenant le Suprieur, la revolution lui empeche d'entrer dans L'etat Ecclesiastique, Notre directeur a ete son precepteur et il nous disait souvent qu'il ne Pouvait concevoir comment il avait pu changer ainsi. je ne sais si vous avez entendu parler de la fameuse conversion de Mr. de holer protestant aussi celebre par ses dignites que par ses excellents ouvrage. depuis long tems il etait convaincu de la verite de la religion Catholique et de la fausete de la religion protestante, Mais retenu par la crainte de faire de la paine a sa famille il resistait toujours. cependant il s'est declare et a rennonce a toutes les dignites qu'il possedait en Suisse ; j'ai lu la Longue Lettre qu'il ecrivit a sa famille pour lui declarer conversion et Les presser de rentrer dans le Sein de L'eglise ; qu'elle est tout a la fois persuasive et touchante ! quelle belle ame a cet homme ! Son exemple a fait une grande impression Sur beaucoup de protestants et paraissent disposes a le suivre car ils ne savent plus a quoi s'entenir dans leur religion ni que croire, il y a autant de croyance diferente que de familles a la vue de ce desordre et de cette confusion la plus part on resolu de ne plus rien croire, mais les bons rentrerons dans le sein de L'eglise catholique d'ou ils sont sorti, ils viendront y

gouter une paix et une joie que ne leur offrit jamais L'erreur. Si je n'étais au Terme de ma Lettre je vous entretiendrais encore long tems de Pompe et de la magnificence avec la quelle on a fait dans la paroisse de St Sulpice les processions de la fatedieu. il y avait une nombreuse musique beaucoup de troupes de la garde 24 fleuristes et 24 Turiferaires dont j'étais du nombre, de tres beaux reposoirs enfin le peuple de la Capitale si accoutume au grands spectacles s'écriait: oh! que c'est beau! Celle de St germain ou assistaient tous les princes devait etre bien plus belle, on passe on suit le long des quais de La Seine J'ai eu enfin, il y a a peu pres un mois, Le plaisir de voir mon oncle ma tante et mon petit cousin ils sont venus un soir. ils se portait assez bien excepte le petit. mon oncle m'a bien paru aimable, il raisonne tres bien, cepend il est honteux et craind qu'on s'apercoive qu'il n'est pas bien son aise et en lui demendant cela je lui ferais de la peine. je vous ai peut etre bien dit quelques termes peu exacts a son sujet dans ma derniere lettre. je me porte toujours bien j'attends de vos nouvelles, bien des choses a Ma grand Mere a mes oncles et tantes. je n'ai besoin de rien et je vous assure que je suis pennetre de reconnaissance pour toutes vos bontes et ces sacrifices que vous faites pour moi. adieu. adieu. adieu.

J. G. CRETIN.

JOSEPH CRETIN TO HIS PARENTS.

Paris, July 6, 1821.

My dearest Parents,

I am afraid that my long silence has caused you thoughts of sadness, or rather feelings of bitter reproach towards me. I expected every day to receive a long letter reproaching me for my negligence; it is perhaps already on the way. You asked me to write to you at once; and now two months are past and I have not yet written to you. I hope, however, that you will have the kindness to accept my excuses and to pardon me. Until yesterday I was unable to cash the

money order you sent me; Versailles is much farther from Paris than you thought; it is at a distance of four leagues (ten miles) so that I could not go there except on a free day. But as it was raining very often, I requested a friend of mine, who has relatives at Versailles, to send them the money order to have it cashed, but whether Mr. Larmonier was not at home, or for some other reason unknown to me, I received the money only yesterday. During vacation students walk to Versailles and visit the magnificent Royal Palace, the beauties of which I shall some day describe to you. There is still a good month before our vacation. In Lyons, vacation begins in the middle of this month, but here it commences the day after the feast of the Assumption and closes in the beginning of the month of September. In all probability I shall be unable to be with you this year. Even Mr. Joricot is not going away for his vacation, in fact, the greater number of students remain here and spend their vacation most agreeably in our country-summer-home. We are allowed to go out every day if we so wish. Of course, we do not here enjoy the same happiness and pleasure as in the midst of our families, but we must make some sacrifice for God.

Since Trinity I am wearing the tonsure. The Saviour condescended to call me into His temple; I was most unworthy of this high honor; but in choosing me, He took council only of His love and His goodness. May He be blessed for all eternity and may I faithfully co-operate with the graces He bestowed upon me!

You have, no doubt, heard of the nomination of thirty bishops. This affair was finally settled these last days in the chamber of deputies and peers; hardly any one opposed it; they have finally been convinced of the importance and necessity of reestablishing religious worship in the greater number of provinces for the welfare of the state; all dioceses are not like the one of Lyons; in many dioceses there are only five or six priests ordained each year, whilst in Lyons more than a hundred are ordained annually; the people without a shepherd have no religious service and thus fall into ignorance and indifference. At

the ordination in which I received tonsure there were 160 ordained, but only five priests for the diocese of Paris, and most of these are strangers who joined this diocese. Those who offer themselves are accepted readily; the expenses of their seminary training are paid, and, if need be, they are otherwise supported; things will change for the better in the near future, as a new *petit seminaire* was established with the clerics of the Royal chapel, about 100 in number; each one of these receives 500 francs; their number is increasing every day. Twelve bishops are about to take possession of their Sees, others will do so in a few months or during the coming year. Nearly all come to this seminary to be consecrated; they give us a small feast on these occasions. I have not yet heard the report that the See of Belley is to be reestablished. Nearly all bishops have received their education at St. Sulpice, and it is not yet twelve years since the Archbishop of Paris was a student in this seminary; two years ago he received his nomination as coadjutor to His Eminence, the Cardinal Tailleraud Perigord, etc., etc., who is already 86 years old, and who for some months is suffering with cancer, so that he cannot live until the end of the year. His death will be a great loss to the diocese; he was all powerful at court, and a man of the greatest piety. His coadjutor, who will succeed him, is the son of a captain of the navy; he is a man of excellent qualities—external and internal. Cardinal Fesche has at last resigned in favor of Mgr. Geoffroi—Bishop of Metz. He is a man of great learning and a saintly bishop; the other day he visited our country-house. The king, however, has not yet approved the nomination. Cardinal of ——— died a week ago; some seminarists have been sent to attend his funeral, and I had the honor of serving as sub-deacon at the Requiem Mass, the Archbishop of Paris was celebrant; about 15 bishops and archbishops with the Papal Delegate were present; I have never before seen so many of them.

You have, no doubt, heard of the death of Camil Jordan, representing our department, the ablest and the most zealous defender of

the left, but as a student in Lyons, he was the most edifying of the whole seminary. He was the rival of Mr. Gordette who is now superior; the Revolution prevented him from entering the ecclesiastical state. Our rector was his spiritual director and he often told us that he could never understand how the boy could change so much.

I am not certain that you have heard of the famous conversion of Mr. de Holer—a Protestant, as famous for the high position he occupied, as by his excellent works. For a long time he was convinced of the truth of the Catholic religion and of the falsity of Protestantism, but was kept back through fear of causing pain to his family. But finally he joined the true Church and lost the high position he occupied in Switzerland; I read the long letter he wrote to his family to make known to them his conversion and to encourage them to return to the true fold. The letter is convincing and most affectionate. What a noble soul he is! His example has made a deep impression on many Protestants who seem to be disposed to follow his example, because they do not know on what to rely in their religion and what to believe. There are as many beliefs as there are families. Owing to this difference of opinion and confusion, the majority have made up their minds not to believe anything, the well-disposed will come back to the Catholic Church which they have left; they will come to enjoy the peace and the happiness which error can never give them.

If I were not so near the end of my letter, I should describe to you at length the beauty and the grandeur with which the parish of St. Sulpice celebrated the procession on the feast of Corpus Christi. A band of many musicians and the soldiers of the guard took part in it; there were 24 flower-boys, 24 censor-bearers—of which I was one—and beautiful repositories; even the people of the Capital so well accustomed to grand celebrations, exclaimed: “O how beautiful!”

The procession of St. Germain at which all the nobility assist was, no doubt, even more grand; it passes along and follows the quay of the River Seine.

At last, about a month ago, I had the pleasure of meeting my un-

cle, my aunt, and my little cousin; they came on an evening; they are all fairly well, with the exception of the little one. My uncle seemed to be very agreeable, he is a good conversationalist, still he is reserved and afraid that one might notice that he is not at his ease; speaking about it to him, I caused him pain. I have in my last letter mentioned his affairs in rather inexact language.

I am always well; I expect to hear from you soon; remember me to my grandmother, my uncles and aunts. I am in need of nothing and I assure you that my heart is filled with gratitude for all your kindness and the sacrifices you are making for me.

Good-bye, good-bye, good-bye,

J. G. CRETIN.

VII.

JOSEPH CRETIN A SES PARENTS.

Paris ce 6 Janvier 1822.

Mes chers Parents

Quoique j'arrive un peu Tard vous ne me soupconnerez point, je pense, de negligence et de paresse a m'acquitter d'un devoir qui m'est si doux; vous n'accuserez que la distance des lieux qui nous separent; Mes sentimens et mes voeux pour vous etre manifestes les derniers, n'en seront pas moins bien recus; soyez assures qu'ils sont plus vifs et plus ardents que tous ceux que l'on a formés pour vous au renouvellement de cette année, et ils doivent L'être; car personne ne vous a autant d'obligation que moi. que de Sacrifices n'avez vous pas fait et ne faites vous pas encore tous les jours pour mon education! Je n'y pense jamais Sans admirer vos bontes et votre amour, Sans me Sentir tout penetrer de reconnaissance et prier le Seigneur de vous recompenser. Le premier jour de L'an je n'ai pense qu'avous toute la journée; des le matin mon coeur s'est transporte aupres de vous; il est venu avec mon frere et ma Soeur vous offrir leur voeux et vous Temoigner leur

amour, j'étais au milieu d'eux, je voyais tout, je participais a la joie commune, je recevais vos benedictions et vos souhaits avec bien plus de plaisir et d'ardeur que je recevais les douceurs quand j'étais enfant. tout le monde est content ce jour la, nous l'etions beaucoup au Seminaire on S'embrassait et L'on s'emait tous en freres, tout Paris etait en mouvement. J'ai adresse au ciel pour vous tous les voeux qu'un bon fils peut former pour de tres bons parents. Je vous ai souhaite la sante, une longue vie, une heureuse viellesse la paix, la joie, le bonheur, une soumission entiere a la providence, car, hors de la il n'est point de repos, et pardessus tout la felicite eternelle. Je Sais que Ma chere Mere eprouve de frequentes indispositions, j'ai bien demende a Dieu la grace de L'en delivrer, ou de lui accorder la force et la patience pour les supporter avec fruit j'ai souvent renouvelle tous les voeux et je les renouvellerez tous les jours. vous m'avez aussi, je pense comble de benedictions, elles ont une vertu toute particuliere dans les parents; je les embitione beaucoup, Dieu en leur legant son pouvoir, leur a aussi legue la dispensation de plusieurs graces et de plusieurs faveurs, veuillez donc nous les accorder ces faveurs, Mes tres chers parents, elles retomberont sur vous par la joie que vous aurez de nous voir toujours parfaitement unis, vertueux et heureux deja vous L'eprouve par Mon frere et ma soeur qui font votre consolation qui sont si vertueux et d'un si bon carractere; A la vue de tant de familles divisees vous devez bien vous feliciter de la paix et de L'union qui, je Vous l'assure, regnera a jamais parmi nous; oui, nous vous aimerons et nous nous entraimerons Les un et Les autres toute notre vie, adieu Mes Tres chers parents, daignez je vous en prie agreer ces voeux et me croire pour la vie votre tres respectueux et tres reconnaissant fils

J. G. CRETIN.

Je souhaite aussi a tous mes autres parents en particulier a Ma grand Mere tout ce qu'ils peuvent desirer . . . j'ai reçu les ordres mineurs a Noel.

il parait que Mr Le comte Du Poi n'est pas encore arrive, je n'ai rien reçu ce n'est pas que j'aie besoin de rien. Je Suis tres fache d'avoir

oublie dans ma dernière Lettre de répondre à votre question par la quelle vous me demandiez Si j'aurais assez de L'argent que vous aviez résolu de m'envoyer; il me sera bien Suffisant, et je vous remercie infiniment de ce nouveau sacrifice. . . . vous avez appris sans doute que l'on a changé tout le ministère et un très grand nombre d'employes. les nouveaux ministres montrent de la fermeté et une grande capacité; il paraît que tout ira bien. on est ici dans la plus grande Tranquillité. Si j'avais le Temps je vous décrirai une fort belle Cérémonie qui a eut Lieu au Pantheon le 3 de ce mois jour de Ste Jenevieve on a enfin rendu au culte ce celebre monument fonde par un vœu de la ville en L'honneur de Ste Jenevieve patronne de Paris; cette eglise Si magnifique avant d'être achevée fut réservée pendant la révolution à la sepulture des grands hommes, on y voit encore plusieurs figures révolutionnaire que l'on a pas encore eu le temps d'effacer depuis que le roi l'a cédé à Monseigneur L'archevêque, il y a trois semaines. on en a fait la benediction pour la première fois jeudi dernier, Les princes et les princesses tout L'état major de la garde, une députation de tous les corps municipaux y assistait, il y avait une fort belle musique on a célébré la Messe avec beaucoup de pompe, il m'a été bien facile de tout voir car j'étais employé dans Les cérémonies j'étais presque tout le temps à côté des princes. tout Paris était dans la jubilation, cette eglise paraissait plus belle que jamais car, auparavant elle était encore environnée de charpente et de cloisons qui annonçaient un édifice imparfait. La vaste place dégagée lui donnait un nouveau prix à son frontispice majestueux; pendant neuf jours toutes les paroisses de paris doivent y aller successivement; on y célèbre tous les jours une messe pontificale j'y suis allé encore aujourd'hui parce que j'étais désigné pour faire les cérémonies, c'est Mon Sgne D'Amiens qui a célébré la Ste Messe. La Mission que l'on a entreprise dans paris fait beaucoup de bien. tous les grands donnent de beaux exemples de religion et de Piété. on rétablit La Sorbonne.

jusqu'ici nous avons eu le plus beau temps possible nous n'avons encore vu ni neige ni glace ceux qui sont de marseille ne s'aperçoivent point

de la difference de climat; Les anglais qui sont ici sont charmes d'un si beau pays Mais je crois que ce tems la ne durera pas. adieu mes chers parents. j'attends de vos nouvelles avec impatience, dites bien des choses a Mes cousins de ma part a Mr Le cure et MM Les vicontes si L'occasion s'enpresente—

JOSEPH CRETIN TO HIS PARENTS.

Paris, Jan. 6, 1822.

My dear Parents,

Even if I do come rather late, I am sure you will not suspect me of being negligent and slow in doing a duty which is so agreeable to me. You will blame only the long distance which separates us. Even though my well-wishes and my prayers are the last to arrive, they will not, on this account be less kindly received; believe me that they are the most heartfelt and most sincere of all that have been extended to you on New Year's day; and such they should be; no one is under as many obligations to you as I am. What sacrifices have you not made already in my behalf—and how much are you not doing for my education every day! I never think of these things without admiring your kindness and your love for me, without being filled with gratitude and without praying to our Saviour that He might reward you for the same. On New Year's day I have thought of nothing but you the whole day; early in the morning my heart dwelt near you and in spirit I went with my brother and my sister to offer you my good wishes and to express my love towards you. I was in their midst, saw everything, I took part in the general happiness, I received your blessing and your good wishes with more pleasure and zeal than the sweets given to me when I was still a child. The whole world is happy on this day; we were very happy at the seminary; we embraced each other, and enjoyed ourselves as brothers; all Paris was full of life.

I have sent on high all those prayers which a dutiful son ought to offer up for the best of parents; I prayed for your health, a long life, a

happy old age; for peace, joy, happiness, the complete resignation to divine Providence; because without this there is no true peace, and over and above this, eternal felicity. I know that my dear mother is subject to frequent attacks of illness; I prayed to God for grace to deliver her of the malady or to accord her the power and the patience to suffer all for her own benefit. I have repeatedly prayed for you and shall continue to do so every day. I am convinced that you have wished me all blessings; parental blessings possess a virtue of their own; I have the greatest desire for them. God delegated to them His own power, and He also left at their disposal many graces and many special gifts. Kindly shower upon us these blessings, my dearly beloved parents, they shall come back to you in the happiness of seeing us always of one heart, virtuous and contented. You already experience this joy in my brother and in my sister who are your consolation, as they are so virtuous and so well-disposed. When you consider the numerous families, severed by discord, you should, indeed, congratulate yourself on the harmony and friendship, which, I assure you, will always dwell among us. We shall most assuredly always love you, and we all shall love one another unto the end of our lives. Good-bye, dearest parents, accept, I pray, these good wishes and believe me, always your grateful and most dutiful son,

J. G. CRETIN.

I also wish to all my other relatives—especially to my grandmother—all that they themselves desire. I have received minor orders at Christmas. It seems that Count Du Poi has not yet arrived. I have received nothing up to the present; it is not that I am in need of anything. I am very much displeased with myself that in my last letter I forgot to answer your question, in which you asked me if I had enough of the money, that you had resolved to send me. This will be sufficient for the present, and I thank you very much for this new sacrifice you have made for me. You have, undoubtedly, heard that the whole ministry, with many employees was changed. The new ministers show signs of firmness and ability; apparently

everything will go well. The greatest tranquillity reigns here.

If I had time, I would describe to you a most beautiful ceremony which took place in the Pantheon the 3rd. of this month, on the feast of St. Genevieve; at last this celebrated monument, erected by a vow of the city in honor of St. Genevieve, the patron saint of Paris, was restored to religious worship.

This magnificent church, before completion, was intended to be the burial place of great men during the Revolution; one can still see some paintings of the revolutionary period, which they have not had as yet time to remove, since the king gave it over to the archbishop about three weeks ago. The church was blessed on last Thursday; the princes and the princesses, the whole staff of the guard, a representation of the municipality attended the ceremony; the music was beautiful. The Mass was celebrated with the greatest solemnity; it was easy for me to see everything, as I took part in the ceremonies; I was nearly all the time in the neighborhood of the princes. All Paris rejoiced over the event. The church looked more beautiful on this occasion than ever before; formerly it was surrounded by scaffoldings and frameworks—signs of an unfinished structure. When the large square was cleared off, it gave an altogether different appearance to its magnificent facade. During nine days all the parishes of Paris will successively visit the church. A Pontifical Mass is celebrated there every day; I was there today again, as I was appointed to serve as master of ceremonies. The bishop of Amiens celebrated the Mass.

The mission given in the city of Paris has done a great deal of good. All the nobility are giving beautiful examples of faith and piety; the Sorbonne is being reestablished.

Up to the present we have had the most beautiful weather; we have so far neither snow nor ice. Those that come from Marseilles do not see any difference in the climate at all. The English, living here, are delighted with the beautiful country. But I am convinced that this fine weather will not last. Good-bye, dear parents. I am

anxiously waiting to hear from you. Remember me to my cousins, to the Pastor, and to the Viscounts, if a suitable occasion presents itself.

VIII.

JOSEPH CRETIN A SON FRERE ET SA SOEUR.

Paris ce 3 Juin 1822

L. J. C.

Mon Tres cher frere

Et

Ma Tres cher Soeur.

J'ai consomme mon sacrifice, j'ai fait le pas sans retour, je ne suis plus a moi, j'ai tout Donne a Jesus et me voila pour toujours dans ses chaines; oh qu'il y fait bon! et que ne puis je vous exprimer mon bonheur! le Seigneur a daigne me faire sentir qu'il agreait mon offrande, par les consolations et la joie dont il a inonde mon ame. oh, qu'il est bon! et que son joug est aimable! aidez moi donc a le benir de ses misericordes, que n'a-t-il pas fait pour moi? Vous, vous le savez. que pourai je lui rendre pour tant et de si grands bienfaits? J'invoquerai son saint nom et je renouvellerai chaque jour l'offrande que je lui ai faite avant hier. Je me donnerai tous les jours tout entier a lui. Je suis pret a tout pour son amour, et rien ne pourra me separer de la charite de mon dieu. J'ai longtams hesite et tremble avant de contracter ces sacres engagements, mais a present je n'echangerai pas mon sort contre tous les biens et les Tresors du monde. on eprouve une joie et un plaisir indicible dans la recitation du breviere, et qu'il est consolant de pouvoir se dire a la fin de chaque jour, comme le roi Prophete, j'ai chante sept fois en ce jour les Louanges du seigneur. Ce n'est plus en mon nom que je prie, mais au nom de toute l Eglise qui m'impose cette obligation. si jusqu'ici mes prieres ont ete impuissantes, celles de L Eglise seront sans doute plus efficaces en ma bouche, oh je les ferai souvent monter vers le ciel pour appeller sur vous et sur nos chers par-

ents toutes les misericordes du seigneur; Temoignez leur bien je vous en prie toute la reconnaissance dont je suis pennetre pour eux, apres dieu ils sont Les auteurs de mon Bonheur. Oh, je serai heureux dans la la misere, dans les douleurs et L'indigence tant que je serai unis a Jesus par ces doux liens. puissent mes chers parents etre recompense au centuple de tous leurs sacrifice, je ne suis plus a eux, mais a Jesus, Soyons tous a lui pour le tems et pour L'Eternite . . . L'ordination a ete tres sainte et tres nombreuse, nous etions 180, que de saints pretres surtout ont ete ordonnes; Mr Le duc de Rohan et prince de Leon et plusieurs autres ont singuilement edifie Les assistants Je suis etonne qu'il n'ai pas succombe sous le pois des graces et de sa ferveur, il a dit sa premiere messe hier a St Sulpice. toute L'Eglise etait plaine c'est bien un saint, il y a eu encore ici deux autres remplis de toute sorte d'excellentes qualites qui ont ete aussi ordonne hier ont Les venere a cause de leur saintete; ne cessez pas de continuer vos bonnes prieres pour moi affin que le seigneur me fasse conserver Les graces de L'ordination et que je puisse toujours rempli dignement mes engagements. je ne puis vous entretenir plus Long temps. Dites bien des choses a Ma grand Mere Ma tante Rouet et tous mes oncles, je vous ecrit par un de mes condisciple de Roanne qui se rend chez lui pour cause de sante . . . adieu, adieu Mon frere et Ma soeur, soyons unis donc pour la vie et a la mort dans Les sacres Coeurs de Jesus et de marie.

J. G. CRETIN.

J'ai vu avec Bien de Plaisir madame Baudin, Madame Charvoit et Mr fargosse, elle m'a remis ce dont vous L'aviez charge.

JOSEPH CRETIN TO HIS BROTHER AND HIS SISTER.

Paris, June 3, 1822.

L. J. C.

My dearest Brother, my beloved Sister,

At last the complete oblation of myself to God is accomplished. I have finally taken the irrevocable step. I no longer belong to

myself; I have given my entire self to Jesus, behold I am for ever His slave; Oh, how delightful is His slavery! I am unable to give expression to my happiness! The Lord has deigned to make me feel that He has accepted my oblation, in the peace and joy with which He overwhelmed my soul. How good is the Lord, and how delightful is His yoke. Help me to bless Him for His mercies, what great things has He not done for me? You understand me: what shall I give in return for so many and so great benefits? I shall call upon His name and I shall renew each day the offering that I have made to Him the day before yesterday. Every day I shall offer myself entirely to Him; I am ready to do everything for love of Him; nothing will separate me from the love of my God. A long time I have hesitated and trembled before taking upon myself this obligation; but at present I would not exchange my lot for all the possessions and riches of the world. I experience a joy, an unutterable happiness in the recitation of my breviary; how consoling it is to be able to say at the close of each day with the Royal Prophet: Seven times have I today sung the praises of the Lord. I pray no longer in my own name only, but in the name of the whole Church which imposes this obligation on me. If up to the present my own prayers were of little avail, those of the Church shall in my mouth become more efficacious. I shall often offer them on high to call down blessings upon you and our dear Parents: convey to them my sentiments of gratitude which fill my soul—after God they are the authors of my happiness. Oh, how happy I shall be in all misery, in suffering and poverty as long as I shall be united to Jesus by these sweet bonds. May my beloved parents be repaid a hundredfold for all the sacrifice they are making for me. I no longer belong to them—I belong to Jesus. Let us all be entirely His own for time and eternity. A large number of saintly candidates were ordained—there were 180 of us. What a number of saintly priests were ordained on this occasion. The Duke of Rohan and Prince de Leon and many others have given special edification to those present at the

ceremony. I am astonished that he was not overcome by the power of numerous graces and by the fervor of his piety. Yesterday he celebrated his first holy Mass in the church of St. Sulpice. The whole church was filled; he is truly a saint. There are two other students here, possessing most excellent qualities and the greatest ability—these were ordained yesterday; they are much esteemed for their holy life. Do not cease to offer up your prayers on my behalf, that the Savior grant me to persevere in the grace of my ordination and that I may always worthily fulfill my obligations. Time does not permit me to write to you more at length. Remember me to my grandmother, my aunt Rouet, and all my uncles. I am sending this letter with one of my fellow-students of Roanne, who is going home on account of his health. Good-bye, good-bye, brother and sister! Let us be united to the Sacred Hearts of Jesus and Mary in life and in death.

J. G. CRETIN.

It gave me great pleasure to meet Madame Baudin, Madame Charvoit and Mr. Fargosse. They brought me the articles you gave them.

IX.

JOSEPH CRETIN A SA SOEUR.

Paris ce 26 9bre 1829

L. S. J. C.

Ma chere et bien aime Soeur,

Que de reproches ne m'as tu pas fait sur ma negligence? j'ai vu ton inquietude, ces soupçons embarras, cette agitation cette sollicitude sombre, Les mouvements secrets de ce coeur defient et trouble mais toujours bon, qui tantot m'accusait tant tot se prochait ses jugements Temeraires: il jouit Labas d'un repos tranquile, il ne songe plus a nous a sa soeur qui L'aime tant et qu'il a Laisse exposee au milieu des dan-

gers du monde, des soins et des embarras du siècle oh Mon frere aurais tu . . . ! mais non ! . . . il m'a semble souvent entendre ces monologues touchants j'en etais emu, mais il me semblait aussi que nous retrouvions au moins une fois le jour dans Le divin coeur de Jesus et la je te promettais, de t'ecrire au plus tot . . . mon imagination s'egare ! . . . pardonne moi ces ecarts. Je consens bien volontier que tu me deteste pourvu que tu aimes Jesus. O Ma soeur aimons le de tout notre coeur, il est notre vie, notre bonheur, notre tout. Soyons toujours etroitement unis a lui et dans quelque etat que nous soyons nous ne craindrons rien. Supporte avec paix et courage toutes les petites contradictions qui te surviennent, je sens assez combien ta situation est difficile et peignable, mais je tensais dans la voie ou te veut La providence elle ne t'abandonnera pas sois en surtache pendant Les sorees d'hyver de faire quelques bonnes Lectures en presence de nos parents, comme par Ex. sur le Guide Des Pecheurs. (Le Cathechisme de Montpelier ou tu ferais peutetre bien d'en parler seulement toi meme apres L'avoir Lu et prepare le jour, sans avoir L'air en rien de vouloir faire la Lecon Mais avec La plus grande bonte et douceur ne Temoignant qu'amour et charite. ne veilles jamais apres dix heures pour que tu puisses te Lever a 5h et ½ et faire L'oraison . . . Tu remettras s'il te plait ce paquet de Lettre a son adresse tu verra la soeur a la quelle il s'adresse tu m'en donnera des nouvelles dans ta prochaine Lettre affin que j'en parle a son frere qui vient me voire quelque fois . . . je suis employe cett annee au cathechisme des filles pour la premiere Communion il y en a plus de 600 et une douzaine de pension. je t'assure qu'on est tres edifie de voir Le soin et L'attention quelles apportent a s'instruire ces cathechismes se font avec le plus grand soin ils durent trois heures. La plus part prennent des notes avec un crayon sur Les instructions que Lon fait et Le dimanche suivant apportent sept ou huit grande pages parfaitement redigees. Sur les mieux faites on imprime de tres beaux cachets qui varient de diferente grandeur et couleur selon La Perfection des diligences. il y en a qui sont d'une tres grande piete. on y chante admir-

ablement bien. Je suis charge de faire une instruction pour dimanche c'est pour quoi j'en'ai pas le tems de vous ecrire mieux et plus Longuement. je te parlerai de ces cathechismes d'autres fois. prie bien pour ces peauvres enfants et pour moi surtout affin que je puisse leur inspirer Lamour de La vertu et qu'ils puissent perseverer dans Leurs bons sentimens. adieu Ma soeur. je te salue et t'embrasse dans les SS Coeurs de Jesus et de Marie. dis a Mr Depeigne que je n'ai pas encore trouve Le Livre qu'il m a demande quoique je L'ai fait cherche chez plusieurs Libraires. j'attends de jour en jour une Lettre de reproches

J. G. CRETIN.

JOSEPH CRETIN TO HIS SISTER.

Paris, Nov. 26, 1829.

L. S. J. C.

My dearly beloved Sister,

How you do upbraid me for my negligence! I imagine how restless you are: these half-hearted suspicions, this anxiety, this gloomy care, the secret agitation of a heart, distrustful and troubled, but always well-disposed—at one moment full of accusations against me, at the next instant repentant of the rash judgments. He is enjoying perfect peace there—he no longer thinks of us, of his sister who loves him so dearly and whom he left in the midst of all the dangers of this world, in all the cares and confusions of the times! O my dear brother, had you—but, no! It seems to me that I frequently hear this loving soliloquy, I am deeply touched by it; but I imagine also that we were united at least once a day in the divine Heart of Jesus, and then I promised to write to you as soon as possible—my thoughts are beginning to wander—pardon me this digression. I shall be perfectly satisfied that you should hate me, provided that you love Jesus. My dearest sister, let us love Him from all our hearts; He is our life, our happiness, our all. Let us al-

ways be most closely united to Him, and whatever might befall us, we shall have nothing to fear. Bear with patience and joy all adversity that may come upon you. I understand well that your position is difficult and painful, but I know also that divine Providence has placed you there; you may rest assured that God's loving care will never forsake you. On winter-evenings try to read something useful in the presence of our parents, as for instance: the Guide of Sinners, the Catechism of Montpelier, and then it would perhaps be well if you would, after reading and thinking over it during the day, explain it in your own words: you can do this without assuming the role of teacher, in a most kindly and simple manner; let only love and affection be your guide in this work. Never stay up after ten o'clock, so that you can rise at half past five in the morning and perform your meditation. You will kindly forward this package of letters to their addresses. You will meet the sister to whom the letters are addressed; write to me in your next letter how she is, so that I can tell her brother who comes to see me from time to time. This year I am engaged in teaching catechism to girls preparing for the First Holy Communion. There are about 600 of them and about a dozen boarders. I can assure you that we are greatly edified to see the care and attention that they display in acquiring knowledge. These instructions in catechism are made with the greatest care and last three hours. The majority take notes with a lead pencil on the subject of the instruction; the following Sunday they bring with them seven or eight pages of very carefully written matter. On those that are especially well done we affix a seal—varying in size and color according to the quality of the work. Some of them are very pious. Their singing is admirable. I give them one instruction every Sunday; this is the reason that I cannot write you with greater care and more at length. I shall tell you more of this catechism class on some other occasion. Pray often for these poor children, and above all, for me that I may be able to instil into them the love of virtue and that they may persevere in their good resolutions. Good-bye, my

dear sister; I send you cordial greetings in the Sacred Hearts of Jesus and Mary. Tell Mr. Depeigne that I was unable to find the book he asked me for, although I had looked for it in several book-stores. Every day I am expecting from you a letter full of accusations and reproaches.

J. G. CRETIN.

X.

JOSEPH^e CRETIN A SON FRERE.

Ferney ce 12 8bre 1836.

Mon cher Frere,

Je pensais bien que L'on serait un peu inquiet de mon Long silence; surtout, sur La derniere Lettre de ma soeur. il n'a fallu rien moins que les nombreuses occupations que j'ai eu ces jours passes pour m'empecher d'y repondre aussitot.

Je suis bien aise de La nouvelle acquisition que tu as faite pour ma soeur, parcequ'il m'a semble que cela lui avait fait plaisir. elle ne m'a pas dit Laquelle des quatre maisons, (car je crois qu'il y en a quatre) tu as achete. est-ce une de celles du milieu? ces maisons me semblent bien etroites. j'en ignore La profondeur je n'y suis jamais entre; y at il une piece sur Le devant et une sur Le derriere, ce qui serait bien a desirer? toutes ces maisons je crois sont enpise. crois tu celle que tu as achete, assez sollide pour supporter L'elevation que tu veux faire. tu as je pense, consulte un ouvrier habile et consciencieux. ne trouve-t-il pas la saison trop avancee pour commencer un tel ouvrage? Je ne conçois guere qu'on puisse elever a une certaine hauteur a L'epoque ou nous sommes, precipitamment un gros de mur surtout en terre, et meme en maconerie. Rien ne seche plus a present. est-ce ma soeur qui te presse? veut elle habiter sa maison cet hiver? mais, sa sante n'en souffrira t elle pas? Le seul crepissage interieur peut lui etre tres funeste s'il se fait dans cette saison. En fin, qu elle s'en

rapporte au personnes qui ont plus d'experience que moi ; et arrangez le tout pour le mieux ; dans toutes ces constructions et reparations visez a La solidite et La Commodite. que Les appartemens soient bien eclaires et aeres, ce la influe singulierement sur la sante. que les escaliers ne soient pas des casseous. je pense que le plein pied ne pourra guere servir que de cave. si je puis trouver une petite chambre dans cette maison je la ferai ranger, plus tard, a ma fantaisie. mais, je pense bien que ma soeur n'ayant qu'une piece par etage remplira tout facilement surtout si elle a quelqu'un avec elle.

Ma soeur me dit que tu veux que La maison se termine en terrasse, c'est une bonne ide sur tout si dela on peut avoir La vue de Campagne, mais, si comme je Le presume La vue est masquee par Les maisons, ce serait faire une depense inutile, pense tu border cette terrasse par un parapet, ou par un garde fous en bois, ou en fer ? je serai bien aise d'avoir le plan parterre ou Les dimensions de cette maison, tu peux recouvrir cette terrasse en zinc ou en asphalte de Ceyssel, ce qui ne te doit couter que 7 ou 8b Le metre tout place. Les deux objets sont du meme prix. je te conseillerai cependant de preferer L'asphalte au zinc parceque ce dernier metal se soude difficilement et qu'il se ramollit singulierement a une ardente chaleur du soleil, se crevasse aisement surtout si L'on marche dessus. on couvre bien des toits en zinc, mais non des terrasses. Le plomb d'une Ligne serait Le double plus cher, ce serait une depense folle. Couvre bien ton planche de deux pouces de betons, quand il est un peu sec passe avec une Brosse, ou Gros pinceau une couche ou deux, de Gouderon et poix pour bien boucher Les petites fentes qui se seraient formees et puis etend ton ciment de ceyssel de trois ou quatre Lignes d'epaisseur comme tu dois savoir et pendant qu'il est bien chaud saupoudre le de gravier fin tamise que tu enfonces avec une petite planche d'une maniere uniforme, cela forme une espeece de petit pave tout a fait impenetrable a La pluie, tres Durable et sur lequel on peut marcher tant que L'on veut. on n'a pas suivi ce procede ici, et Le ciment etait tres mauvais. on L'a perfectionne depuis Dis a ma soeur de ne pas se presser de faire prendre encore ces quel-

ques objets de tapis. je ne sais quand elle pourrait etre payee. Le vin sera t il au moins aussi bon que L'annee passee? as tu recu Les planches? faites remettre a Bartelemi Morel Le montant de sa facture; j'ai ete bien content de La qualite et du prix des articles. je ne ferai pas La commission relative a Josephine et cela pour de bonnes raisons qu'il serait trop long de dire vu Le peu d'espace qui me reste. Bonjour a tous ton affectionne frere

J. G. CRETIN.

je ne te dis rien des affaires politiques de notre voisinage. ton journal t'en apprend autant et plus que moi. il est certain qu'aucun Genevois ne peut venir a Ferney, mais d'ici on va a Geneve tant qu'on veut. Les Genevois qui n'ont pas L'humeur Belliqueuse sont consternes. cela finira bientot. faites remettre cette Lettre a Mlle Andre. adieu, aimons toujours bien Le bon dieu. pensons a la grande affaire—

JOSEPH CRETIN TO HIS BROTHER.

Ferney, Oct. 12, 1836.

My dear Brother,

I am sure that you are all uneasy on account of my long silence; I see this especially from the last letter I received from my sister. Nothing less than my numerous occupations prevented me from answering her at once.

I am very well satisfied with the purchase you have made for my sister; it will surely please her very much. She did not tell me which one of the four houses you have bought (I know that there are four of them); is it the one in the centre? Those houses appeared to me somewhat narrow—I do not know how long they are—I have never been in one of them. Is there an apartment in front and one in the rear of the house? This would come very handy. I believe that all these houses are built of concrete; do you think that the one you bought will be solid enough for the addition you intend to make? I hope that you have consulted a skilled and conscientious mechanic.

Does he not think that it is already too late in the season to begin a work of this kind? I hardly believe that it is possible to continue building such a high wall at this season of the year, whether the wall be of concrete or of stone. At this time of the year nothing will dry. Is my sister in such a hurry? Does she intend to live in the house already this winter? Will it not be dangerous for her health? The cement plastering is liable to be very detrimental to her, if it is made at this time of the year. Let her consult some one who has more experience in such matters than I, and arrange everything as well as you can. Do all building and repairing with a view of making the house solid and comfortable; let the rooms have enough light and fresh air; this has a great influence on health. The stairway should not be a neck-breaker. I am of the opinion that the lower floor cannot be used for anything else than a cellar. In case that I can have a small room in this house, I shall furnish it later on, according to my own ideas; but as my sister has only one apartment on each floor, she will likely need them all—especially if some one will live with her.

My sister tells me that you intend to build a balcony on the house—this is a very good idea—particularly so, if it is so constructed that it will give a view of the country—but if the view is cut off by the neighboring houses, it would be a useless expense. Do you intend to build a wall around the balcony, or only a wooden or iron railing? I should be pleased to see the plans, or to know the dimensions of the house. You can cover the floor of the balcony with zinc or asphalt of Ceyssel. All put down, this ought not cost you more than 7 or 8 francs a meter; both articles cost about the same. I would advise you, however, to take asphalt instead of zinc—because this metal is soldered with difficulty, and it grows soft under the extreme heat of the sun; it cracks if you walk on it; roofs are often covered with zinc but not balconies; a coat of lead would cost twice as much, this would be a useless expense.

Cover the wooden floor with about two inches of mortar; when

it is nearly dry—put on with a brush, or a coarse pencil, one or two coats of tar and pitch to even out the small crevices that have been formed, and cover the whole surface with three or four coats of cement—you know this yourself; while it is yet warm, throw fine sifted gravel over it—pound it with a small board uniformly over the whole surface. This will make a sort of a thin pavement—which will be entirely water-proof, will be very durable and you can walk on it as much as you please. Here they did not make the asphalt in this fashion—and the cement was of very inferior quality; but they have improved on it since. Tell my sister not to be in a hurry to procure the carpets. I do not know when she will receive her pay. Will the wine be at least as good this year as it was last year? Did you receive the plans? Pay Mr. Bartholeme Morel the bill; I was well pleased with the quality and the price of the articles purchased. I shall not do the errand for Josephine, and this for very good reasons; but it would take too long to explain them for want of space. Good-bye to all.

Your loving brother,

J. G. CRETIN.

I shall not speak of the political situation of our neighborhood; newspapers will tell you all, and a great deal more than I. One thing is certain: no person from Geneva can come to Ferney; but from here people go to Geneva as much as they please. The inhabitants of Geneva who have not the fighting spirit are very much alarmed. This state of things will soon come to an end. Please, forward this letter to Miss Andre. Good-bye, let us always love God above all; and let us think of the one thing necessary.

HISTORICAL PAPERS.

The Catholic Total Abstinence Movement in Minnesota.

Period of Growth: 1869-1876.

References: The Northwestern Chronicle, Vols. IV-X; Minutes and Proceedings of Meetings of the Father Mathew Temperance Society of St. Paul, Minn., an unpublished manuscript in possession of the St. Paul Catholic Historical Society; The Catholic Directory, 1869-1876; Minutes of the Meetings of the Board of Government of the C. T. A. U. of St. Paul, an unpublished manuscript in the archives of the St. Paul Catholic Historical Society; Proceedings of the Annual Conventions of the C. T. A. U. of the Diocese of St. Paul, 1872-1876; Reports of the National Conventions of the C. T. A. U. of America, 1872-1876.

THE first epoch in the history of Catholic Total Abstinence in Minnesota came to a close with the death of the Right Reverend Joseph Cretin, first Bishop of St. Paul. The "Catholic Temperance Society of St. Paul" which he organized and fostered during his episcopate ceased to exist as a corporate body before he passed away. For some years prior to his death there were not wanting signs of disintegration; and when the inspiration of its founder's presence and example was no longer felt, the enthusiasm of its members waned and apathy and neglect paved the way for final dissolution. The last recorded reference to it is found in the Metropolitan Catholic Almanac and Laity's Directory for the year 1856. Hence this first Catholic Total Abstinence Society was contemporaneous with the episcopate of Minnesota's pioneer Bishop. His successor, the Right Reverend Thomas L. Grace, although not unmindful of the benefits to be derived from total abstinence, did not make any special effort to propagate its principles during his episcopal career.

It is very doubtful, indeed, if organized total abstinence work

could have been carried on successfully during the decade of years subsequent to the death of Bishop Cretin, owing to the unsettled social conditions incident to the Civil War. Weightier questions engrossed men's minds: the preparation for war and the hardship of the conflict consumed their energy and challenged their attention to the exclusion of every other consideration. The worry and strife of this trying period rendered recourse to the bottle inevitable for all who were in the least addicted to intemperance, especially if they were actually engaged in the arduous duties of the campaign; and many who, under ordinary circumstances, would not have indulged in intoxicants deemed it necessary or, at least, advisable to use them in order to withstand the rigors of military life. It was only when the clouds of civil strife had disappeared from the horizon and the country had emerged from its night of horror and resumed its normal condition that the people began to realize the disastrous consequences of the intemperate habits engendered or accentuated by the crisis through which they had passed, and to look about them for a remedy.

The revival of the Catholic total abstinence movement inaugurated by Father Mathew during his American tour in 1849-51 must be credited to the Second Plenary Council of Baltimore held in October, 1866. The prelates who took part in its deliberations knew the character of the people among whom they labored, their weakness and their needs. They were aware of the havoc wrought by intemperance in the homes of their flocks: they knew the deplorable consequences which followed in the wake of even moderate indulgence in intoxicants; and they legislated for the salvation of their people and the reform of the liquor traffic. "Let pastors frequently warn their flocks to shun drink houses, and let them repel from the Sacraments liquor dealers who encourage the abuse of drink, especially on Sunday. Since the worst evils owe their origin to excess in drink, we exhort pastors and we implore them for the love of Jesus Christ, to devote all their energies to the extirpation of the vice of intemperance.

To that end we deem worthy of praise the zeal of those who, the better to guard against excess, pledge themselves to total abstinence."

These are the words not of enthusiasts carried away for the moment by unreasoning zeal, but of men of mature judgment and keen foresight who spoke with full knowledge of the question under discussion and actuated by no other motive than the regeneration of those entrusted to their spiritual care.

In response to this appeal of the Hierarchy, the priests of America began to preach and practice total abstinence; and thus was laid the foundation of the present movement. As a result of the new impetus given to temperance work, societies were organized in different parts of the country; and in 1872 a National Union was formed in Baltimore. Prior to that, however, as early as 1868, the work of establishing similar societies was inaugurated in the Diocese of St. Paul.

The banner of total abstinence was unfurled for the first time in Minnesota after the Civil War in the parish of Belle Plaine, Scott County, in November, 1868, under the leadership of the Reverend D. McGinnity, a priest of the Diocese of Milwaukee, who had temporary charge of this congregation. The society which he organized has the honor of being the parent society of the Catholic Total Abstinence Union of Minnesota and was named the Father Mathew Temperance Society of Belle Plaine. Its officers were: President, Rev. D. McGinnity; Vice-President, James Kilduff; Secretary, John Henry; Treasurer, Philip Wagner. In less than a month after its organization it had an enrollment of one hundred and seventy.

A correspondent of the Northwestern Chronicle writing from Belle Plaine, December 19, 1870, says: "The Father Mathew Temperance Society was founded here on the 8th. of November, 1868, by the late Father McGinty, whose dear recollection shall never fade from the minds of all who knew him. I cannot help speaking of him in connection with temperance for you see that to him belongs the exclusive honor of being the first to introduce this beautiful virtue

amongst the Catholic people of Minnesota.* The first temperance society was founded by him here, as I have just mentioned, on the 8th. of November; and this has the honor of being the parent society of Minnesota. It would appear as if its truth were contagious, for we soon saw springing up on all sides kindred societies . . . and now there is scarcely a city or town in the State laying claim to any respectability that cannot proudly boast of its temperance society."

Archbishop, then Father, Ireland addressing the delegates to the first State Convention of the Father Mathew Societies of Minnesota assembled in St. Paul, January 10, 1872, "complimented Belle Plaine upon being the first parish in Minnesota where a temperance society was formed, and he was glad to know that there was not in Belle Plaine a single Irish whiskey seller." Thus publicly did the present Archbishop of St. Paul acknowledge that he was not the founder of the total abstinence movement in Minnesota of which he has been the inspiration and leader for two score years. But this does not minimize the fact that he is in reality the father of the movement in Minnesota and its most ardent advocate throughout America. It was owing to his earnestness, zeal and enthusiasm for the cause that total abstinence spread so rapidly in this State and gained so many devoted adherents. 'Twas his voice and pen that made it known and loved by tens of thousands: 'twas his example and consistent advocacy of it which swelled its ranks with new recruits and gained for him, even in the early days of the movement, the name of "the Father Mathew of the Northwest."

He was a "tower of strength" to the cause in its infancy; and he has stood by it loyally through all the vicissitudes of the forty years of its existence. His connection with it began on the eighth of January, 1869. Let him tell the story in his own words.

In an address delivered on the twenty-sixth anniversary of the establishment of the Father Mathew society of the Cathedral Parish,

*Bishop Cretin, not Father McGinnity, was the first to introduce total abstinence into Minnesota. See *Acta et Dicta*, vol. I, No. 2, p. 199.

he thus describes the inception of the work of organization. "Twenty-six years ago we gathered together in the old brick chapel then standing on the corner of Sixth and Wabasha Streets, and organized a Father Mathew Society . . . I am said to be the founder of that society and that is true in the sense that I published the call for the organization, and that I had the great honor to be the first member—the first one who took the pledge, yet the inspiration to form the society really did not come from myself. Seven good, generous—too generous—men were assembled together on the previous Friday evening in a very popular saloon on Minnesota Street. They drank and treated one another; but a gleam of good christian sense dawned upon their minds and one said: "We ought to stop lest we be ruined." Another said: "Let us go and see Father Ireland, and organize a temperance society"; and a petition with seven names upon it was actually gotten up in that saloon, and candidly the keeper of the saloon was one of the signers. The writing was a little tremulous. One was commissioned to bring me the petition, and as he opened the door of my room he was not very steady on his limbs, and he nearly fell, but he soon recovered himself and said: "I have a petition for you." I read the petition and without a moment's hesitation said: "Yes, a society will be organized." So at the High Mass on the following Sunday I said: "I have been asked to form a temperance society. I cannot refuse to listen to a request of this kind, so with God's help a society will be organized." And at four o'clock that afternoon fifty men signed the pledge, and the Father Mathew society was born."

"In response to a call from a number of Irish citizens, and addressed to the Rev. John Ireland, a most influential and numerously attended meeting was held at the Cathedral school house, for the object of organizing a temperance society." Such was the first public announcement of the fact that on January 10, 1869, a Father Mathew total abstinence society was formed in the city of St. Paul. Under the guidance and inspiration of its founder, the Reverend John Ireland, the good work thus inaugurated was carried on with

such vigor and success that in a few years this heroic form of temperance had its advocates in every parish of the Diocese. The good seed sown in the fertile soil of Catholic self-denial flourished like the mustard seed and yielded an abundant harvest. Since that day the total abstinence movement has passed through many changes. It has experienced the cyclical ebb and flow characteristic of waves of reform; but notwithstanding these vicissitudes its light has never been extinguished, its efficacy as a means of promoting sobriety and right living has never ceased to be felt throughout the Diocese and the State.

And who would dream that it could have had its inception in such an unlikely locality! In 1869, Minnesota Street, in the Third Ward, was the centre of the saloon trade as well as the stronghold of political power. It was a great blow to the liquor interest that the total abstinence movement should have originated in that quarter. It was openly declared that Minnesota Street would never yield to the influence of the new reform agitation. One citizen went so far in the expression of his belief in the impregnable character of this fortress behind which the liquor traffic was entrenched as to defy Father Ireland by shaking his fist in the latter's face and declaring: "You can't touch Minnesota Street."

In those days everyone in the city knew what Minnesota Street stood for. This is well illustrated by the following incident. One day, while visiting the Cathedral school, Father Ireland asked a little girl what a capital was, and she answered that it was the place where laws were made. He then asked her to name the capital of Minnesota, and she replied: "Minnesota Street."

It is worthy of note that after a time the one who kept the fortress of Bacchus in this district capitulated, and soon the whole of Minnesota Street yielded to the sway of total abstinence.

At the preliminary meeting held for the purpose of organizing the society, Father Ireland was chosen chairman and Dillon O'Brien, Esquire, Secretary. The Reverend Chairman stated the object of

the meeting and was followed by Messrs. O'Brien, Nash, Ackers, O'Connor, Egan and others, all of whom heartily approved of the project. In a few minutes forty-two names were affixed to the membership roll. A committee was appointed to draft a constitution and by-laws, and report at the next meeting.

Temporary officers were chosen as follows: President, Patrick Nash; Secretary, Michael T. Ryan. The meeting then adjourned. "Altogether it was a most satisfactory beginning to a movement which, we trust, will bear good fruit."

On January 24, the work of organization was completed by the selection of permanent officers and the adoption of the proposed constitution and by-laws. The officers were: President, Patrick Nash, Vice-President, Hon. John B. Brisbin; Secretary, Michael T. Ryan; Treasurer, James Ackers.

We subjoin a synopsis of the constitution and by-laws:

Constitution.

The society shall be known as "The Father Mathew Society of St. Paul." Its object shall be to encourage total abstinence, and to provide for the temporal relief of its members in certain cases. All persons over fifteen years of age who are willing to abide by its laws and who promise "with the divine assistance to abstain from all intoxicating liquors" are eligible to membership.

Its officers shall be a President, a Vice-President, a Secretary, a Treasurer, a Spiritual Director, a board of five managers and an auditing committee of three, all of whom shall be elected annually and shall hold office until their successors are elected and qualify. For the first violations of the pledge a member shall be fined two dollars, shall forfeit all benefits for three months and be required to renew the pledge. For the second violation he shall be fined five dollars, forfeit all benefits for six months and be required to renew the pledge. The third violation shall be punished by expulsion. A fine of two dollars shall be imposed on any member who fails to report another's violation of the pledge.

A member who wishes to resign shall give verbal or written notice at a regular meeting and his resignation shall take effect only after the next regular meeting. The society shall have the right to fix

the amount of initiation fees, monthly dues and fines, and to amend its constitution and by-laws by a two-third vote of those present at a regular meeting.

By-Laws.

The names of candidates for membership shall be handed to the President in writing and by him proposed at a regular meeting and elected without the formality of a vote unless a vote be demanded in which case five negative votes shall be sufficient for the rejection of the candidate. In such a case the candidate shall be ineligible for re-nomination for six months. Neither shall an expelled member be readmitted for six months.

The annual election of officers shall take place at the first meeting in January, by ballot. A plurality shall suffice for election. No one shall be eligible for office who has not been six months in the society, or who is three months in arrears to the society. Vacancies shall be filled at the regular meeting after they occur. The initiation fee shall be one dollar, and the dues twenty-five cents a month. Members in arrears for three months shall have no vote; and those in arrears for six months shall forfeit all claim to benefits. The society shall meet every Sunday at half past seven, P. M. Three dollars a week shall be paid to members in case of sickness or disability provided they have been twelve months in the society. In case of death twenty-five dollars shall be appropriated for funeral expenses. Any member who feigns sickness or disability shall be expelled. Any member who uses liquor for medicinal purposes without having procured a medical prescription, whenever it is at all possible to do so, shall be regarded as having violated his pledge. This society shall not be dissolved nor its property divided as long as five members remain.

"A temperance society," says the Northwestern Chronicle in its issue of January 30, 1869, "has been recently formed in our Cathedral parish; and already it numbers its members by the score.

"Many will be inclined to underrate the importance of this movement, since there is little apparent need of any check upon our people, who, it is but bare justice to say, can claim to be sober and orderly beyond the wont in cities of this size.

"This sobriety in our St. Paul population is certainly matter for

just pride, but the organizing in our midst of a temperance society, bidding fair to be formidable in numbers and influence, is reason for still further congratulation. In virtuous unity, there is strength. At present, though there is no widespread desolation arising from the woful habit of excessive drinking, there is room enough for improvement. And if, in its career, the society by example and encouragement, should rescue one single slave from the thralldom of a debasing yet powerful appetite, it would have accomplished an object, well worthy of a greater sacrifice, than that which is demanded in the surrender of even moderate indulgence.

“Indeed, very few consider fully, the benefits resulting from temperance organization. It is not necessary that a man should be an open drunkard, to need a pledge—that is the surroundings that tend to make a pledge effective. There are dozens of men, who, today, are not their natural selves; and yet they are not aware of it. That is, they move, live and act in an atmosphere that is principally one of drink; and, without knowing it. Liquor either makes them smart, or dull, or both betimes; kind to their families or harsh; pleased with the world or jaundiced; anxious to live, or ready to die. With them, and no one would call them drunkards, the entire force of habit calls for a stimulant; deprived of that stimulant, they are totally unfitted for the most ordinary duties of life. If they go home, to find a cheerful family group, they soon dampen it with gloom of their presence; if they meet their most intimate friends, they avoid them; if they have business on hand, they perform it sluggishly;—in fact, they are not prepared to enjoy anything, until they have repaired to their counsellor, Mr. Barleycorn; under his auspices alone, they can commence their day aright, or carry it safely to its conclusion.

“Now these men, as members of a temperance society, become, for the first time, aware of the resources that God has placed in man’s proper self; they for the first time, are dignified by the contact with their unclouded reason; which henceforth, will argue for them; will

give them resolution; will assume the responsibility of their manhood. And they will also learn to appreciate the sweet amenities, the domestic delights of the family; which, as far as they have been observed, seem to be more or less of an unknown land to the muddler; he is rarely a cheerful husband; nor often an indulgent father.

“Altogether, then, we are not so far above the influences of a temperance society, that we need consider it a commendable work, but scarcely one of utility. Let our friends mark its operation, let them mark the increased cheerfulness, the altered mien, the improved bearing of the man of family; and if they can trace these improvements to the temperance organization; and feel that they themselves might need a little more flesh, a healthier red on their faces and an equanimity not purchased by the glassful, why—let them go and try this cold water remedy.”

The new society met every Sunday evening, at first in the old brick school, then in the Young Men's Literary Hall in Catholic Block and later on, in the Armory. This change of quarters was made necessary by the large attendance at its meetings. Before the end of the year “Temperance Hall” was fitted up in the basement of the Cathedral for the regular meetings of the society. To arouse the proper spirit of enthusiasm in the members, the Spiritual Director read a chapter from the life of Father Mathew and commented on it at each meeting. In three months the society had a membership of three hundred, and had one hundred and twenty-five dollars in its treasury. Its influence began to be felt not alone in the city of St. Paul but throughout the State and resulted in the formation of similar organizations in many parishes of the Diocese. In Minneapolis, a society was established during the month of February in the parish of the Immaculate Conception of which the Reverend James McGolrick, the present Bishop of Duluth, Minnesota, was pastor. Father McGolrick was Spiritual Director; Maurice Gleason, President; Michael Kennedy, Vice-President; Stephen McBride, Secretary; and Michael Murphy, Treasurer.

About the same time the Catholics of Rochester, Olmstead Co., under the leadership of the Reverend Thomas O'Gorman, now Bishop of Sioux Falls, S. D., became interested in the new movement and organized a Father Mathew society which is still in existence, and which, with the exception of the Father Mathew society of the Cathedral parish, St. Paul, is the only one of the pioneer organizations which has survived the vicissitudes of forty years. It is still vigorous and enjoys the distinction of being the backbone, in numbers and influence, of the Winona Diocesan Union.

In the month of February, also, through the efforts of the Reverend James Halton, a temperance society sprang into existence in the town of Hastings, Dakota Co. Its members marched for the first time as a distinct body in the procession on the occasion of the dedication of the Church of the Guardian Angels, June 27, 1869.

The new crusade against intemperance had begun to attract public attention and to evoke decidedly favorable comment. We quote the following reference to it: "It is as yet of recent growth among us; but it has already obtained an impetus, and an extension, that reminds us somewhat of the wonders wrought by the Father Mathew movement some years ago in Ireland. We have no doubt that before long, every town and village in Minnesota will have its Father Mathew Temperance Society. . . . Not since the days of the great Apostle of Temperance in Ireland, have we witnessed such enthusiasm in the cause of temperance, as is evinced, at present, by the members of the society which bears his honored name in this city."

The first public appearance of the Father Mathew society of St. Paul, as an organization, took place on St. Patrick's Day, 1869, when it joined with its sister societies in the parade in honor of Ireland's Patron Saint. Led by President Nash, it "presented an imposing appearance," its members wearing white rosettes. Shortly afterwards it formed part of the funeral cortege which accompanied the remains of the Reverend Demetrius de Marogna, O. S. B., to the depot en route to their final resting place at Collegeville, Minnesota.

In the month of April, Father Ireland delivered a lecture on "Temperance" for the benefit of the society. The lecture is described as "logical, earnest, eloquent, without an approach to the sensational."

During the month of May a Father Mathew society was formed in the parish of St. Thomas (Derrynane), Le Sueur Co., through the efforts of the Reverend Thomas C. Kennedy who, a short time previously, had been appointed pastor of Belle Plaine. It had a charter membership of forty. Owen Cullen was President; Hugh Doherty, Vice-President; and Timothy Shea, Secretary.

The good work was inaugurated about the same time in Sibley Co. by the Reverend Theodore Venn who administered the pledge to "hundreds of his flock" in the parishes of Jessenland and Arlington.

On June 17, Father Ireland delivered his lecture on "Temperance" in Faribault, Rice Co. On the following day a meeting was held and a Father Mathew society organized, the pastor, Reverend George Keller, being the first to subscribe to the pledge. His example was followed by thirty-one of his parishioners. P. Burns was elected President and D. Cavanagh, Secretary.

The Father Mathew men of St. Paul celebrated the anniversary of American independence by marching in procession from their hall to the Cathedral where the ceremony of blessing their new banner was performed by Father Ireland—"the young Father Mathew of the Northwest." Thence the society marched to the "beautiful and romantic grounds adjoining Mr. Burbank's residence on Summit Avenue." Here, "far from the dust of the city, amid sylvan glades," the Cathedral school gave an exhibition and picnic during which "many of the athletic and joyous games of the land of the Shamrock" were indulged in.

The new banner herein referred to required four men to carry it. "It is made of rich, heavy banner silk, and beautifully surrounded with heavy gold lace fringe and bullion, with neat gold cords and tassels. It is 7 feet high and 5 wide, on one side is an excellent

representation of Father Mathew, the Apostle of Temperance, and the words: 'Father Mathew Temperance Society, St. Paul, Minn., 1869.' On the reverse is painted a gold cross with a sky-blue background and the well-known words, 'In hoc signo vinces.' The whole is surmounted by a bronze eagle." The banner cost four hundred dollars.

In the month of October the society appointed a committee to confer with the representatives of other Catholic societies for the purpose of presenting a token of their esteem to the Reverend John Ireland on the occasion of his departure for Rome to attend the Vatican Council as the representative of Bishop Grace who had been excused from participating in its deliberations "on account of the pressing cares of the Diocese." The presentation took the form of an address accompanied by a substantial purse of money. Father Ireland sailed from New York on the steamer *France*. "Juverna" writing to the *Northwestern Chronicle* under date of October 31, says among other things: "We have with us three priests one of whom is Father Ireland of St. Paul. As he boasts considerably of his temperance proclivities, I cannot resist relating a little temperance incident that occurred to him just before he left the New York wharf. He some way or another got to chatting with an Irishwoman that kept, near where our steamer lay, an apple stand, and before long the following conversation was overheard. 'So you are going home,' said the woman. 'For a while,' was the answer. 'I am sorry.' 'Why are you sorry?' 'There are so few priests,' she continued, 'and on Saturday evenings there is such a crowd in church that we, poor creatures, can't get to go to confession.' 'Oh! my staying wouldn't help you; I live a thousand miles from here.' 'Well! it would help others, and I am sorry anyhow.' The conversation ceased there, but in about ten minutes afterward, your Rev. friend, who in the meantime had gone aboard the vessel, was accosted by the same woman. Presenting to him something neatly wrapped up in paper she said: 'Father, dear, you may be sick on the sea, and I have

brought a bottle of the best *sperrits*.' He looked aghast; you would have said he dreaded lest some St. Paul temperance detectives were around, and in a minute he had sent the poor woman adrift with the solemn injunction: 'I never use such poison.' So far, all right; your correspondent, however, will keep his eyes upon him, and woe to him if he touches or tastes." He concludes his communication thus: "Father Ireland just now whispers that about this time of the evening the Temperance Society of St. Paul is in session, and he tells me to send his love to its members and to all his Minnesota friends."

At the first annual election of the Father Mathew society the following officers were chosen for the ensuing year: President, Patrick Nash; First Vice-President, James G. Donnelly; Second Vice-President, John Mitchell; Recording Secretary, Michael Treacy; Corresponding Secretary, Charles J. Williams; Financial Secretary, Thomas J. Smith; Treasurer, Michael Roche. In addition, a Board of Managers of five members and an Auditing Committee of three were selected.

The first anniversary was celebrated by a procession to the Cathedral where High Mass was sung by the Reverend William Riordan who, also, preached a sermon from the text: "Woe to you that are mighty to drink wine, and stout men at drunkenness." (Is. V-22). After the service the society paid its respects to Bishop Grace who, replying to the address of its President, urged the members to continue their good work for the cause of sobriety. In the evening there was a reunion followed by a banquet at which a number of distinguished guests were entertained.

Father Ireland was welcomed by the society on his return from Rome in the month of May. Although the hour of his arrival was not known with certainty, the reception committee of the Father Mathew society was on hand to greet him and escort him to the Bishop's House where he was presented with an address by Timothy Reardon on behalf of his fellow temperance workers. During Father

Ireland's absence ninety-three members had been added to the roll of the Father Mathew society, bringing the number up to three hundred and fifty. Before his departure for Rome he had promised a genuine blackthorn to the one who would, during his absence, secure the largest number of recruits for the society. The prize was awarded to James McCarter who had forty-seven members to his credit as a result of his zeal for the cause.

In January, 1870, the Reverend Joseph Buh, Indian Missionary, established three flourishing temperance societies among the Indians in different parts of his extensive field of labor.

The first union celebration under the auspices of the temperance societies of Belle Plaine and St. Thomas was held at the former place on St. Patrick's Day, 1870. In the procession which formed part of the program the Father Mathew society of Belle Plaine carried its new banner of rich green silk with pendent tassels and gold cross. It was designed by Father Kennedy and bore on one side Erin with a harp, and on the other a picture of Father Mathew and the words: "Father Mathew Temperance Society of Belle Plaine, Established 1868."

On May 8, 1870, a new temperance society was organized in the parish of the Assumption, Carver Co., under the spiritual direction of the Reverend John McDermott. Its officers were: President, J. J. Mullin; Vice-President, John Hohan; Secretary, Michael Hallinan; Treasurer, Peter Lynch.

The close of the year 1870 saw ten flourishing temperance societies in the Diocese of St. Paul, each with a large membership and a steadily increasing number of friends and well-wishers in its community among those who a few years previously had not even dreamed of total abstinence. Some of the societies had libraries established in their meeting rooms and took a very active interest in everything that made for the welfare and advancement of Catholicity.

The new year opened auspiciously. The parent society had a large active membership among whom were some of the most influ-

ential men of the city. At the second annual meeting held in Temperance Hall on January 1, 1871, the officers chosen to guide the destiny of the society during the new year were: President, James G. Donnelly; First Vice-President, Patrick Butler; Second Vice-President, William Horan; Recording Secretary, Charles J. Williams; Financial Secretary, Thomas J. Smith; Corresponding Secretary, James H. Gildea; Treasurer, Thomas A. Prendergast. The financial condition of the organization was most satisfactory. The treasury contained over four hundred dollars to be used in aiding members, relieving the needy, etc.

At the banquet in Ingersoll Hall where the second annual celebration was brought to a close, Father Ireland, responding to the toast "Ireland" said that alcohol was the bane and curse of his country and countrymen; but for it Ireland might today be free and an honored member of the sisterhood of nations; but for it Irishmen would be better, truer, nobler members of society. The man who talked about Ireland and her wrongs with a glass of whiskey in his hands was an enemy to his country for he was using that which had been her curse and her ruin.

Early in this year a new temperance society was formed in the parish of St. Mary, St. Paul, of which the Reverend Louis Caillet was pastor. It included in its ranks a number of the charter members of the Father Mathew society of the Cathedral parish. Its officers were: President, William H. Forbes; Vice-President, Patrick Nash; Secretary, T. McCarthy; Treasurer, Michael Roche; Spiritual Director, Rev. Louis Caillet.

In February, the ranks of total abstainers in Minnesota received new recruits from societies organized in Highland, Wabasha Co., of which the Reverend James Trobec, now Bishop of St. Cloud, Minn., was pastor; in Austin, Mower Co., in charge of the Reverend Claude Genis; in Cedar Lake, Scott Co., where the Reverend John N. Stariha, the present Bishop of Lead, S. D., resided. Later on in the year societies were organized at St. Bridget's, Olmstead Co., by the Rever-

end Thomas O'Gorman, of Rochester, and at Fountain, Fillmore Co., by the Reverend William Riordan. Some of these had for object "not only to promote temperance, but to encourage sociability and literature among members and to bring into disuse the custom of treats practiced in this country to such an extent, and with so much effect, especially on the eve of election."

During the year a joint meeting of the Father Mathew societies of the Cathedral and of St. Mary's parishes took place in Music Hall at which, it is estimated, five hundred temperance men were present. Patrick Nash presided. Addresses were delivered by Fathers Ireland and Caillet and by Messrs. J. B. Brisbin, W. L. Kelly, W. Markoe, Dillon O'Brien, S. M. Flint and C. M. McCarthy, after which resolutions were adopted setting forth the dangers of intemperance, declaring the Father Mathew societies to be the uncompromising enemy of this evil, and calling upon all citizens to join hands with them in an effort to suppress it. The resolution closed with the following: "Therefore, do we give our unqualified approval to every legitimate and commendable measure put forward to aid the work in hand, firmly believing that no matter what our exertions may be, we shall reap a two-fold reward."

This first union meeting of the temperance societies of St. Paul had far-reaching consequences. It crystallized and gave definite expression to a sentiment which had been gaining ground in the minds of the most enthusiastic and thoughtful advocates of total abstinence, namely, that great benefits would accrue to the cause from an affiliation under one head of all the societies existing in the different parishes of the Diocese. It was the first move towards the formation of a State Union in Minnesota and gave an impetus to the project of consolidating into a national organization all the Catholic total abstinence societies of America.

The preamble and resolution adopted at this meeting were offered by M. J. O'Connor and read as follows:

"Whereas, There are several Father Mathew Temperance Socie-

ties in the State, all emanating in a measure from the society in St. Paul, and

“Whereas, We are anxious to propagate those feelings of brotherly love that should exist among all branches of our society, and with that object in view we are desirous of becoming intimately acquainted with our brother temperance men throughout the State; therefore be it,

“Resolved, That a committee on State organization be appointed whose duty it shall be to correspond with the different branches of the Father Mathew Temperance Society existing in Minnesota with the ultimate object of having a State Temperance Convention in this city during the coming summer.”

Accordingly, P. Nash, J. G. Donnelly, C. M. McCarthy, P. Butler, M. Roche and C. J. Williams were empowered to make the necessary arrangements. It was decided that, in the meantime, the Father Mathew societies of St. Paul would hold quarterly reunions, and their Presidents were authorized to act in this matter.

The Northwestern Chronicle commenting on the proposed State Temperance Convention says: “The question of temperance is now assuming proportions which promise ere long to arouse the philanthropic of many States to the fearful ravages which the vice of intemperance is making upon the life and substance of the country. Long ago when the Apostle of Temperance, Father Mathew, commenced to make war in the interests of humanity upon drunkenness he was regarded by many as a fanatic. But his fanaticism, in these days, instead of being regarded as such is estimated to mean a pure and disinterested love for the human species and a zeal for the reformation of the drunkard in order that he might learn to serve instead of blaspheme his Creator, in order that he might be a good member of society instead of an outcast. Truly this fanaticism of Father Mathew was a great undertaking in the sight of Heaven. It has caused his name to be immortalized for all time, and in sight of the danger with which drunkenness threatens society there are, thank

God, innumerable disciples of Father Mathew's fanaticism all over the world. We are glad to see that the prosperous young State of Minnesota is not behind in the conflict with intemperance. All who are engaged in so holy a war deserve the lasting gratitude of the community in which they live, and the prayers of many a hitherto disconsolate wife and family. Let them persevere in the good work. We are glad to learn that a State Temperance Convention of the Father Mathew Societies of Minnesota will be held in this city on the 10th. of January next."

In the meantime the committee had issued a circular "To the Father Mathew Temperance Societies of the State of Minnesota.

"Gentlemen:—

"In accordance with resolutions heretofore passed by the Father Mathew Temperance Societies of St. Paul, you are hereby invited to attend the Annual Convention of the Father Mathew Societies of the State of Minnesota, appointed to be held in the city of St. Paul, on the 10th. day of January, A. D., 1872, at 10 o'clock, A. M., and to give immediate notice of your acceptance of such invitation, and of the number of delegates intending to be sent.

By Order of the Committee,

CHAS. J. WILLIAMS,

Sec'y.

"P. S. Delegates from abroad by paying full fare on the railroad, one way, can return free, upon showing a certificate from the President."

Pursuant to this notice, on January 10, 1872, the third anniversary of the establishment of the Father Mathew Society of the Cathedral parish, the first State Convention of total abstainers met in St. Paul. It was called "A convention of the Father Mathew Temperance Societies of Minnesota." The two local societies met the incoming delegates at the depot and escorted them to the Cathedral where High Mass was celebrated by the Reverend Thomas O'Gorman, of Rochester, and a sermon preached by the Reverend James McGolrick, of Minneapolis, from Dan. I, 5-20. He dealt with the evils of intemperance from the view-point of their effect upon

the individual, the family, society and religion. After Mass the delegates presented an address to Bishop Grace who made a suitable reply urging each one to add his mite of strength and influence to the cause by helping to swell the ranks with strong phalanxes of determined souls, powerful by numbers and irresistible by energy and perseverance in beating back and driving from them the demon of intemperance.

When the convention met, the delegates were called to order by Father Ireland. Patrick Nash was elected Chairman, and J. G. Donnelly, Secretary. The following clergymen were present: Revs. John Ireland, of the Cathedral, and Louis Caillet, of St. Mary's parish, St. Paul; Thomas O'Gorman, of Rochester; James McGolrick, of Minneapolis; Patrick K. Ryan, of Brownsville; Claude Genis, of Austin; William Riordan, of Fountain; Arthur Hurley, of Litchfield; Gregory Koering, of Shakopee; P. Bayer, of New Trier; Joseph Goiffon, of New Canada; George Keller, of Duluth; John Mullen and James McGlone, of the Cathedral, St. Paul; and H. Quigley, of Erin Prairie, Wisconsin.

Delegates from twelve of the fifteen societies in the State, representing eleven counties were present as follows:

St. Paul, Ramsey Co. Members of the Father Mathew societies of the Cathedral and of St. Mary's parishes were invited to participate.

Delegates from the latter: Rev. L. Caillet, P. Nash, C. McCarthy, Wm. McTeague, Wm. Roche, Martin Tobin.

Brownsville, Houston Co. Rev. P. K. Ryan, H. H. Selfridge, Thomas Canz.

Rochester, Olmstead Co. Rev. T. O'Gorman, Thomas Carroll, J. McCloskey.

Fountain, Fillmore Co. Rev. W. Riordan, Patrick Manning, John Stevens.

Faribault, Rice Co. Charles McKenna, William Hayden.

Austin, Mower Co. Rev. C. Genis, W. J. Brown, R. J. McDonald.

Highland, Wabasha Co. Thomas McDonough.

Belle Plaine, Scott Co. Michael Moran, James Kilduff, James Clark, William Henry, James Kane, Gerrard Spellacy, Edward Townsend, John O'Connor, Thomas Murphy, Michael O'Connor, D. Callahan, P. Griffin, John Hickey.

Minneapolis, Hennepin Co. Rev. J. McGolrick, Maurice Gleason, Jeremiah Sullivan, Richard Maddigan, James Burns, Stephen McBride, William Hannigan, James Kearns, William Ring, John Murphy, William Normandy, John Donovan, D. Danaie, Joseph Hughes, Peter McKiernan, D. Collins, D. Gallagher, D. Hayes, James Herbert, D. Casey, Caliax Perouse, Stephen Loftus, Robert Burns, Patrick Danehy, James Burns.

Derrynane, Le Sueur Co. Michael O'Connor.

Assumption, Carver Co. Peter Lynch, Michael Schilly, Lafayette Walker.

Erin Prairie, Wis. Rev. H. Quigley.

Committees were appointed to prepare an address to the Irish citizens of the State and to draft a Constitution and By-Laws. The former was read by Dillon O'Brien, the latter presented by C. M. McCarthy.

We append a synopsis of the

Constitution and By-Laws.

The organization shall be known as the Father Mathew Temperance Union of Minnesota, and shall embrace all the Catholic temperance societies that comply with its requirements for admission. Its object shall be to encourage the cause of total abstinence throughout the State and aid in the establishment of temperance societies in every locality, and also to foster in the breasts of all Father Mathew men a feeling of fraternity towards one another. It shall not interfere in any way with the working or management of any of the societies in the Union or organized under its auspices, as each will make and enforce its own laws.

The officers of the Union shall be a President, a Vice-President from each county, two Secretaries, a Treasurer and a Spiritual Direc-

tor to be appointed by the Ordinary. Annual conventions shall be held and the officers shall constitute a board of government for the management of its affairs.

The committee on permanent organization selected the following officers and the delegates ratified their choice. President, C. M. McCarthy, of St. Paul; Corresponding Secretary, Edward O'Connor, of St. Paul; Recording Secretary, J. G. Donnelly, of St. Paul; Treasurer, Maurice Gleason, of Minneapolis. Bishop Grace appointed the Rev. John Ireland, Spiritual Director. These officers were empowered to elect delegates to the first National Convention of the total abstinence societies of America scheduled to meet in Baltimore on February 22, 1872.

The President-elect then offered the following resolutions which were adopted by the convention:

Resolved, that the Father Mathew Total Abstinence Union of Minnesota be now declared duly organized and established. That all societies now represented be requested to transmit, as soon as possible, their admission fees to the Recording Secretary, for the purpose of having the reports of this convention, as also the constitution and by-laws of the Union, printed and distributed throughout the State.

Resolved, that the members of this convention, being convinced of the excellence of the Union, and of the praiseworthiness of its objects, do earnestly request all temperance men of the State to give it their encouragement and assistance. And do also call upon all Father Mathew societies to seek at once the benefits offered by the Union, and give their united exertions in promoting the universal cause of total abstinence.

In the evening a banquet was tendered the delegates and a number of guests at Ingersoll Hall, at which toasts were responded to by some of the prominent members of the Union.

Of the twelve societies which sent delegates to this first State Convention only two survive—the Father Mathew societies of the Cathedral parish, St. Paul, now in the Archdiocesan Union, and of

Rochester, now in the Winona Union. The former is represented by a few old veterans to whose vanishing ranks no additions have been made for many years; the latter is in a flourishing condition owing to the new life infused into it by the recruits whose names are annually added to its roster.

President McCarthy was sent as a delegate from the St. Paul Union to the first National Convention of the Catholic Total Abstinence Union of America which assembled in Baltimore on February 22, 1872. He was a member of the committees on permanent organization, constitution and by-laws, and resolutions. He reported fifteen societies and a membership of one thousand in the St. Paul Union.

He introduced a resolution which was unanimously adopted changing the name of the national organization from "The National C. T. A. U. of the United States," to "The C. T. A. U. of America," which name it has borne since that time. This first national convention was attended by delegates from two hundred societies representing twenty-eight thousand members drawn from twelve States of the Union. "A grand army, truly. An army that makes no widows and no orphans,—an army in whose track famine, and pestilence and death follow not,—an army whose pure, white banners bear no stains of a brother's blood. An army organized to build up, not to destroy,—to strengthen the weak,—to comfort the sorrowing,—to breathe hope anew into hearts where else were black despair.

"An army whose banners have been blessed by the Church of God,—whose inspiration is of her,—whose only real strength is the right arm of her Master.

"An army which has inscribed upon its battle flags the Cross of Christ, with the glorious legend, 'In hoc signo vinces.'"

At this convention the following conditions were laid down for the affiliation of subordinate Unions and societies, namely, 1. The society must have pastoral recognition. 2. It must adopt the National Constitution. 3. It must pay the admission fee of three dollars for societies belonging to a State Union, or ten dollars for detached societies,

as well as yearly dues of five cents for members of subordinate Unions, or ten cents for those of detached societies.

In June, 1872, a new feature of total abstinence work—the formation of Cadet societies—was inaugurated in the Diocese of St. Paul by the Reverend T. C. Kennedy of Belle Plaine who established juvenile societies in that parish and in the parish of St. Thomas. The boys took the pledge for five years and promised to recite daily one Our Father and three Hail Marys for the reclamation of sinners. This idea of forming Cadet organizations was taken up in other parishes, and soon flourishing boys' societies were established in nearly all communities where adult societies were in existence. Later on, the Cadets were admitted to the enjoyment of equal privileges with men in the annual conventions of the Union.

The difficulty of securing a large attendance at meetings was experienced then, as now, if we may judge from the fact that a new society standing for temperance alone and having no mutual benefit feature was organized in the parish of St. Mary, St. Paul, in the month of July. This new St. Joseph society required fewer business meetings than the Father Mathew society already existing in the parish. Furthermore, it was not intended that it should interfere in any way with the older organization as it was constituted on different lines for the purpose of extending a helping hand to those whom the older society could not reach. Its members received the benefit of two High Masses each year. Its initiation fee was twenty-five cents and its dues the same amount per year in advance.

In addition to the foregoing, Father Mathew societies were organized during the year in Winona, Winona Co., by the pastor, Reverend Joseph B. Cotter, now Bishop of that See; in Shieldsville, Rice Co., by the Reverend Claude Robert; in Credit River, Dakota Co., by the Reverend A. Oster, of Byrnesville; in Cedar Lake, Scott Co., by the Reverend John N. Stariha, the present Bishop of Lead, S. D.

The first celebration held in the State in honor of the birthday anniversary of Father Mathew took place on October 10, 1872, in the city

of St. Paul. Addresses were delivered by the Reverend John Ireland and Dillon O'Brien, Esquire.

In January, 1873, the Board of Government changed the name of the local organization to the "C. T. A. U. of Minnesota" which change was ratified at the second annual convention held in Minneapolis the following month. In the meantime a change had taken place in the personnel of the Board owing to the resignation of the Corresponding Secretary, Edward O'Connor, and the death of the Treasurer, Maurice Gleason. Henry O'Gorman had been selected to fill the place of the former; but a successor to the latter was not chosen until the delegates met in convention at Minneapolis on February 20.

The meeting was called to order by the President, Mr. McCarthy. The roll call by Secretary Donnelly showed the presence of delegates from eight of the charter societies of the Union, namely: Father Mathew of the Cathedral parish, St. Paul, represented by Thomas McMahon, Michael Roche, Patrick Butler, Patrick Leo, Terence Naughton, Patrick O'Connor, Thomas A. Prendergast. Father Mathew of St. Mary's parish, St. Paul, represented by William P. Murray, James Dillon, James O'Farrell. Father Mathew of the Immaculate Conception parish, Minneapolis, represented by John Kennedy, William Harrington, James McGory. Father Mathew of St. Bridget's, Olmstead Co., represented by Father O'Gorman, Thomas Carroll, William O'Mulcahey, John McCann. Father Mathew of Faribault, Rice Co., represented by Charles McKenna. Father Mathew of Brownsville, Houston Co., represented by Rev. P. K. Ryan. Father Mathew of Austin, Mower Co., represented by P. Geraghty. Father Mathew of Winona Co., represented by Father Cotter, William Noonan, James McGrath, Michael Burke, R. Cavanagh, Dennis Collins, James McCrumish, Michael Hanley, Cornelius Harrington.

In addition five new societies sent delegates as follows: Father Mathew of Credit River, Dakota Co., Hugh McQuestion, J. Reardon. St. Joseph's of Lakeville, Dakota Co., Reverend A. Oster. St. John's of Byrnesville, Dakota Co., Reverend A. Oster, William Burns. St.

Patrick's of Northfield, Rice Co., Reverend James McGlone. St. Patrick's of Hazelwood, Rice Co., Reverend James McGlone.

The clergy were represented at the different sessions of the convention by the Reverends John Ireland, Thomas O'Gorman, James McGolrick, Claude Genis, Joseph B. Cotter, James Halton, Patrick K. Ryan, A. Oster and James McGlone.

The financial report of the Union showed that the receipts for the year amounted to \$157.50, and the disbursements to \$151.45, leaving a cash balance in the treasury of \$6.05, to which was to be added \$50.50 due from different societies.

The report of the Corresponding Secretary gave the Union twelve societies with an aggregate membership of eight hundred and twenty-eight distributed as follows: Father Mathew, Cathedral parish, 172 members; Father Mathew, St. Mary's parish, 40; St. Joseph's, St. Mary's parish, 14; Faribault, 24; St. Bridget's, 80; Austin, 16; Minneapolis, 80; Fountain, 36; Belle Plaine, 55; Highland, 30; Brownsville, 80; Winona, 183. The five new societies added to the roll brought the membership up to 1,000 in good standing. The Union Medal for the greatest increase in numbers during the year was awarded to the Winona society, the youngest on the Union roster prior to the convention.

A resolution was offered by Mr. McGory of Minneapolis, and unanimously adopted by the convention to the effect that "all societies belonging to the Union be respectfully requested to take no part as societies in the furtherance of the temperance cause by political measures." This was deemed necessary to safeguard the principles of the Union and to forestall any attempt to bring the moral pressure of the Union to bear upon the legislators in session in St. Paul before whom a temperance measure was introduced for enactment. Furthermore, the by-laws were amended so as to state that "any society admitting non-Catholics to membership cannot be considered a strictly Catholic society, and is, therefore, not eligible to admission" in the Union.

The temperance societies of Belle Plaine, Highland, Fountain and

St. Joseph's Society, St. Paul, were not represented at the convention.

The election of officers resulted as follows: President, C. M. McCarthy, St. Paul; Corresponding Secretary, Henry O'Gorman, St. Paul; Recording Secretary, James McGrath, Winona; Treasurer, James Burns, Minneapolis; Spiritual Director, Rev. John Ireland; Vice-President for Ramsey Co., Patrick Butler; for Hennepin Co., John Deveraux; for Olmstead Co., Peter Kenny; for Mower Co., P. Geraghty; for Winona Co., J. M. Cunningham; for Rice Co., Charles McKenna.

The St. Paul Union was not represented at the second convention of the National Union held at Cleveland, Ohio, October 10-11, 1872. President McCarthy wired President McDevitt as follows: "Minnesota sends greetings. We are with you in spirit."

A complimentary tribute to the good being accomplished by the C. T. A. U. of Minnesota was voiced by the Glencoe Register when it said: "Bishop Grace and the priests of the R. C. Church in Minnesota are doing a grand work in pushing forward the cause of temperance among their people. During the last few months the Father Mathew Societies have largely increased in number, and the spread of temperance has received a remarkable impetus among the Irish throughout the State. Many houses are now filled with comfort and plenty that were formerly desolated by the proverbial enemy of this quick-witted and versatile race."

Several events of importance in the history of total abstinence in Minnesota occurred during the year 1873. Father Ireland blessed the banner of the Father Mathew society of Winona in January, on the first anniversary of its organization. This society started with a charter membership of ten; but owing to the zealous endeavors of its Spiritual Director, Father Cotter, it grew to be one of the largest in the State, with an enrollment of one hundred and ninety-three.

Throughout the Diocese the work of organizing went on apace; and resulted in the establishment of societies in Byrnesville and Lakeville, Dakota Co., by the Reverend A. Oster; in Northfield and Hazel-

wood, Rice Co.; in Hart, Winona Co., by the Reverend Joseph B. Cotter; in Lake City and West Albany, Wabasha Co., by the Reverend Joseph Hermon.

In May, fourteen members of the Father Mathew society of the Immaculate Conception parish formed the nucleus of a new society in east Minneapolis, known as the St. Anthony Total Abstinence and Mutual Benefit Society of which the Reverend F. Tissot, pastor of the parish of St. Anthony, was Spiritual Director. This society is in existence at present and has been, ever since its organization, one of the most influential in the ranks of the Union. It has a three-fold object in view: 1. To induce its members to be practical Catholics. 2. To encourage and practice total abstinence from all intoxicating beverages. 3. To provide for the temporal welfare of its members by affording mutual assistance in specified cases. Its constitution, likewise, provides that "this society shall never be dissolved while there are ten members in good standing willing to continue the same." The long life and successful career enjoyed by this society is undoubtedly due to its mutual benefit feature by which its members, in cases of sickness or disability, receive a stated sum per week, and in case of death a certain allowance is made for funeral expenses.

The Father Mathew society, of Stillwater, Washington Co., once a very influential organization, was founded in September, 1873, by the Reverend Maurice E. Murphy, pastor of the parish. In the following December, the Reverend John N. Stariha, of Red Wing, organized the Father Mathew society of Belle Creek, Goodhue Co., which even after the lapse of thirty-five years has an active membership of earnest workers and seldom fails to be represented at the annual conventions of the Union. During all these years it has done yeoman service in the propagation of total abstinence principles in that community.

On April 21, 1873, "the Temperance Crusaders of St. Paul" was organized in the Cathedral parish by Father Ireland. Membership in this society was limited to Catholic young men between the ages of sixteen and thirty. After thirty the men retained all the privileges of

membership in the organization, but could not hold office. Their uniform consisted of a blue sash, a hat and plume. In addition to practicing total abstinence from "alcoholic liquors, wines, cordials, beer, bitters, cider, tonics, or any drink whatsoever of an intoxicating nature, except when prescribed for medical purposes," the aim of the society was "to promote the intellectual and social advancement of its members, by means of establishing clubs, composed of members of the society exclusively; which clubs shall practice such exercises as properly belong to them, and shall also provide entertainment and amusement to the society in such manner as may be provided for in the by-laws." The ladies of St. Paul presented the Crusaders with an American flag, the presentation speech being made by Miss Mary I. Cramsie, the present efficient Secretary of the Archdiocesan Union. Michael Treacy, the President of the society, responded on behalf of the Crusaders and thanked the donors for their very appropriate gift. The occasion called forth a "Presentation Poem" by Junius; and "The Temperance Banner" by Patrick Rice.

During the summer similar societies were organized in the Immaculate Conception parish, Minneapolis, and in St. Michael's parish, Stillwater.

At the third National Convention held in New York, October 8-9, 1873, Fathers Ireland and Cotter represented the St. Paul Union as delegates-at-large. This was their first appearance at a national convention. Father Ireland being called upon "gave a glowing account of the Temperance Cause in Minnesota, and stated that already there were about twenty-five societies in the State; that in the Diocese of St. Paul, they had resolved that not a single English-speaking parish should be without its Temperance Society." He was elected Chairman of the committee on address to the Holy Father and at the close of the convention he was made first Vice-President of the National Union, a position he held until his elevation to the Episcopate in 1875. Father Cotter was Chairman of the credential committee and a member of the committee on constitutional amendments.

The subjoined report of the St. Paul Union was furnished by its President, Mr. McCarthy:

St. Paul, Minn., Oct. 1, 1873.

To the Pres. of the C. T. A. U. of America.

Rev. and Dear Sir:—I have the honor of transmitting to you the following report of the C. T. A. U. of Minn., since the last convention of the National Union.

Union organized Jan. 25, 1872, with three societies. Number now in Union, 17; number that are not beneficial, 5; number of C. T. A. U. Societies in State, 22, including 3 Crusaders (young men's) societies; number of reading rooms and libraries, 5; total strength of Union, 1124.

Our State Union meets annually in convention. Next to be held at Winona, about May 30, 1874. Present indication that 25 societies will be represented at next convention.

Henry O'Gorman, Cor. Sec'y.

C. M. McCarthy, Pres.

According to the report of this national convention the Minnesota Union had the following societies affiliated with the national body: Father Mathew, St. Joseph and Crusaders, of St. Paul; Father Mathew, of Highland; of Winona; of Austin; of High Forest.

The hopes expressed by President McCarthy in his report to President McDevitt of the National Union were more than realized when delegates from thirty societies assembled to participate in the deliberations of the third annual convention of the Minnesota Union held at Winona on May 6, 1874. The meeting was called to order by the President, the usual standing committees were appointed after which the convention adjourned to enable the delegates to attend High Mass in St. Thomas Church. The sermon was delivered by the Reverend George L. Willard, President of the C. T. A. U. of Wisconsin, who dwelt on the baneful influence which intemperance exerts over the individual, injuring his health, destroying his family life and not infrequently robbing him of the salutary influence of religion. After the services the delegates re-formed in procession and marched through the principal streets of the town.

The President, in his address, referred to the success which had

crowned the efforts of the Union to increase its membership since its organization, and continued: "Propositions are before you for material changes in the laws of the Union. The first is for a consolidation or rather closer connection of our Union and its societies with the general Union and for the encouragement of Cadet Societies. These present in themselves their arguments. The second is for the organization of an Insurance Association in connection with the Union. This is a measure that I apprehend will engross much of your time, and one which demands your most serious attention. If adopted in a practical shape, I have not the least hesitancy in saying that it will result most beneficially to our societies, and to the cause in general. Other subjects of minor importance will come before you, not the least of which is that of immigration. At first glance it may seem foreign to the object of our association, but when we remember that too many of our countrymen, Irishmen, and of our co-religionists, when they reach the shores of the Republic, from want of proper advice and assistance, seek homes in the alleys of the great cities of the east, and find as a consequence poverty, worse than that which ever affected our mother country, for it is poverty surrounded by darkness, sin and crime, and then we are convinced that our associations are not of the selfish order, for we seek to do good to the greatest number. We are banded together to protect ourselves from the snares of intemperance, and we are bound by the sacredness of the act to extend the shield of protection to our fellowmen less fortunate than we. If by clasping the hand of the immigrant as he sets foot on our shores, and throwing around him the sacred mantle of our protection, we save to him an unbroken life of usefulness, we will save ourselves in after years the painful humiliation of stooping to raise him from the drunkard's lot. It is for us then not to encourage immigration, but to direct the tide in the proper channel. This subject has had already the consideration of the general Union, and you are expected to co-operate."

The report of the Corresponding Secretary showed that the sixteen societies represented at the preceding State Convention had increased

in membership from 941 to 1401, a gain of 460. In addition, fifteen new societies were enrolled at this convention with an aggregate membership of 1036, making a total of thirty-one societies with 2437 members. The Treasurer's report showed a balance on hand of \$105.30.

St. Joseph's society, of Lakeville, having received the largest accession to its ranks since the last convention, was declared the winner of the gold medal offered by the Union. The President presented it to Father Oster for his society.

It was "Resolved, that this convention strenuously urge upon the Catholic Total Abstinence Societies of New York, and other eastern cities, the adoption of a resolution whereby the aforesaid societies may take an active interest in Temperance emigrants from Ireland, coming to this country, not merely by advice and encouragement but by pecuniary aid, if necessary, and we hereby pledge ourselves to assist as far as we can in carrying into effect any such resolution."

Among the constitutional amendments adopted was one changing the name of the Union from the "C. T. A. U. of Minnesota," to the "C. T. A. U. of the Diocese of St. Paul;" and another providing for the admission of Cadet Societies without the payment of an admission fee or annual dues, and according them all the privileges of the Union except representation at its conventions and the right to compete for the Union Medal.

The question of Insurance was referred to the Board of Government with instructions to draft a plan and submit it to the societies for ratification, and if four ratified it, the same to be adopted.

The second Wednesday in June, 1875, was selected as the time, and Faribault as the place, of the next annual convention. The officers for the ensuing year were: President, C. M. McCarthy, St. Paul; First Vice-President, James McGrath, Austin; Second Vice-President, O. J. McCarthy, Minneapolis; Recording Secretary, Michael Treacy, St. Paul; Corresponding Secretary, Edward McNamee, St. Paul; Treasurer, George Tallon, Winona.

In the evening, after the banquet, a public meeting was held at

which speeches were made by Fathers Ireland and Willard, and Dillon O'Brien, Esq. Then followed a series of tableaux representing temperance and intemperance which were enthusiastically received by the audience. Thus ended a convention which was unanimously declared a great success, "marking another healthy stride in the cause of Temperance, and in the status of its foremost standard bearers, the Irish race."

At this convention the Father Mathew societies of Shieldsville, Stillwater and East Minneapolis reported for the first time. Since then they have done good work in the cause of total abstinence. During the greater part of the intervening time the Shieldsville Society, under the direction of the Reverend J. J. Slevin who succeeded Father Robert, has been the largest men's society in the Union, nearly every man in the parish being an active member.

The delegation from the St. Paul Union to the fourth National Convention which met at Chicago, October 7-8, 1874, comprised two delegates-at-large, Father Ireland and President McCarthy, and special delegates, Revs. James McGolrick, of Minneapolis; Thomas O'Gorman, of Rochester; James A. McGlone, of Northfield; and Messrs. Timothy Reardon, James G. Donnelly, Michael Treacy, of St. Paul; James McGrath, of Austin; and Patrick McKiernan, of Minneapolis.

The convention was a large and enthusiastic one comprising delegates from four hundred societies representing a membership of 60,000 distributed throughout forty-two States. It gave an impetus to the establishment of women's societies by adopting the resolution "that we most earnestly recommend the formation of women's total abstinence societies to co-operate with the male societies in the cause of temperance." The committee on Immigration recommended that local societies appoint committees to take charge of this work, and exert themselves on behalf of Irish Catholic immigrants arriving in the Republic.

In accordance with this action, an Immigration Bureau was es-

tablished in St. Paul by the temperance societies of the city for the purpose of receiving, protecting and directing immigrants on their arrival in St. Paul, and likewise furnishing prospective settlers with reliable information about the localities offering the best inducements in that line, and replying to all enquiries in regard to local conditions. This recommendation of the National Union was also acted upon by the Father Mathew society and the Crusaders of Minneapolis and, under the Presidency of Father McGolrick, an immigration bureau was opened and affiliated with the Central Bureau of St. Paul.

During this year the Father Mathew society of the Cathedral introduced a beneficial feature—the Widow and Orphan Fund—for the benefit of the wife and family of a deceased member. It was a kind of equitable insurance to which each member contributed a dollar, the whole amount being placed in a bank for safe keeping. When a member died this sum with accrued interest was given to his family. The members were again taxed and the sum set aside as before until the death of another member when it was placed at the disposal of his family.

The work of organization did not lag during the year. New societies were formed at Cannon Falls, Goodhue Co., by the Reverend James McGlone, of Northfield; at Oakwood, Wabasha Co., by the Reverend James Trobec, of Wabasha; at Anoka, Anoka Co., by the Reverend Michael Cauley, the pastor; at Richfield, Hennepin Co., by the Reverend James McGolrick, of Minneapolis; at Stillwater, Washington Co., a Cadet society, by the Reverend Maurice E. Murphy, who also organized the Father Mathew societies at Pine City, Pine Co., and at Rush City, Chisago Co.; at Mendota and at Inver Grove, Dakota Co., by the Reverend P. F. Glennon; at Fountain, a Cadet society, by the Reverend William Riordan; and at Spring Lake, Dakota Co. So numerous, indeed, were the total abstinence societies throughout the state that the Catholic Directory for the year 1874 could say that they were found “in almost every English-speaking congregation of the Diocese.”

The temperance societies of Ramsey County, under the Presidency of James G. Donnelly, held their first quarterly reunion in June, at which the Presidents of the different societies gave an account of their stewardship, showing that the cause of temperance was advancing with rapid strides. Addresses were delivered by President Donnelly, Major Forbes, of Fort Totten, N. D., Thomas McDermott, President of the Father Mathew society of Faribault, and Father Ireland. The second quarterly meeting took place in September. The Cadets, headed by their fife and drum corps, led the procession, followed by the Father Mathew and the St. Joseph societies and the Crusaders with their band, which made its first public appearance on this occasion. The exercises were held in Music Hall and were presided over by President Donnelly. Addresses were given by C. M. McCarthy, President of the Union, who declared that there were thirty-five societies and three thousand members enrolled beneath the banner of total abstinence; by Dillon O'Brien, Esq., and Fathers Ireland and Shanley, the latter of whom made his initial bow to the public on this occasion as an advocate of total abstinence, and who did splendid work for the cause during his residence at the Cathedral until his consecration as first Bishop of Fargo, N. D., in 1889.

The fourth annual convention of the C. T. A. U. of the Diocese of St. Paul was held at Faribault, June 9-10, 1875, in the parochial school hall. The general officers of the Union were present, as well as the following Spiritual Directors: Fathers Ireland and Shanley, of St. Paul; McGolrick, of Minneapolis; Cauley, of Anoka; Cotter, of Winona; O'Gorman, of Rochester; Hermon, of St. Mary's; Genis, of Faribault; Murphy, of Stillwater; Robert, of Shieldsville.

Thirty-four of the forty-five societies on the Union roll were represented at the convention, with an aggregate membership of nearly three thousand in good standing. Several new societies organized during the year had not yet become affiliated with the Union.

President McCarthy congratulated his fellow-workers on the success that attended their efforts in behalf of greater sobriety. "Having

had something to do," he continued, "with the conception and organization of our Union, it is with pardonable pride I refer back in thought, to the period of that organization when our State was blessed with but two or three T. A. Societies, with scarcely as many hundred members, and then to follow in the line of march and behold the battle for a foothold, the victories and successes, the organization of new societies and the enthusiastic and spirited enrolling of recruits under our banners, until today we find the C. T. A. army of Minnesota numbering some fifty organizations and over 5000 members. Nor is our success measured by numbers alone, for has not every city and parish with a society felt its good effects outside its ranks, by making total abstinence honorable and respected, and drinking a disgrace? Is there, then, one amongst us who regrets the few hours of labor or dollars of money spent in building up our Union, which has so well served to unite us in sympathy and action, keep alive the cause and spread it into new fields of victory? . . . But, gentlemen, while within our organization we know but one rule of action—moral suasion and the practices of our holy religion—outside there are many ways of aiding the accomplishment of our desires. When we go forth from this convention, out from the halls of our societies, we each take with us an individual responsibility. We have pledged ourselves to discountenance in every possible manner the drinking habits of society and our faith as Catholics and honor as citizens should be alike guarantees of the performance of that pledge. As citizens we should let no opportunity pass without declaring to the world our practical faith in what we preach through our organizations. It will not do to merely practice temperance ourselves and yet do nothing in the world to free it from the snares of intemperance continually set for our weaker brother. We should remember that there are others who pursue a different line of battle—non-Catholic temperance men—with aspirations and hopes as pure and earnest as our own, and we should lose no opportunity as citizens to co-operate with them in every way consistent with our principles as Catholics."

The Crusaders of the Immaculate Conception parish, Minneapolis, having received the greatest number of members during the year in proportion to their enrollment at last convention, were awarded the gold medal which was handed to the President of the society, R. J. McCarthy, who thanked the convention on behalf of the Crusaders.

In 1875, Archbishop Manning of Westminster was elevated to the Cardinalate and the delegates to this convention presented "the great teetotaler of the age" with an address prepared by a committee of which Father Ireland was Chairman. After referring to the high honor bestowed upon him, it continues: "It is with pride and gratitude that week after week we have read, through the public press, of your untiring labors for Total Abstinence in England. It must truly be a grand and noble purpose, we would say, that enlists the powerful sympathies of the exalted prelate whom God has placed on the See of Westminster, and every word you spoke gave new life to our resolves, new wisdom to our designs. Your immediate field of labor is the city of London, but in fact you are laboring for the whole English-speaking world, and if total abstinence today produces such wondrous fruit throughout England, Ireland, Australia and America, we are convinced, in the hands of God, you are the chief motor of this unparalleled revolution for good, which it is given to our day to witness.

" . . . The Total Abstinence movement, thank Heaven, is meeting with marked success in this remote part of the world. Minnesota is one of the youngest states of the Union. Not two decades of years have elapsed since the first villages began to be built. Today, however, far and wide, through Minnesota, churches are erected in the name of the true faith, and scarcely is there a church side by side of which two other buildings do not rise—monuments of the spirit that animates our Catholic people—a Catholic Schoolhouse and a Catholic Total Abstinence Hall. We admire and love our great Total Abstinence Cardinal, and we would be trifling beyond endur-

ance the sentiments of our hearts, did we not waft to you across the Atlantic this message of our affection and gratitude."

The constitutional amendments provided for the admission of Cadet societies to all the privileges of the Union on the same basis as adult societies; and also for a silver medal to be awarded to them in the same way as the gold medal is awarded to the adult societies.

The election of officers resulted as follows: President, Charles McKenna, of Faribault; First Vice-President, M. H. Danaher, of Stillwater; Second Vice-President, Edward Cramsie, of East Minneapolis; Corresponding Secretary, Thomas H. Quinn, of Faribault; Recording Secretary, William O'Mulcahey, of Rochester; Treasurer, George Tallon, of Winona; Sergeant-at-Arms, John Mitchell, of St. Paul.

The President, Charles McKenna, attended the fifth National Convention of the C. T. A. U. held at Cincinnati, Ohio, October 6-7, 1875, as the official representative of the St. Paul Union. In his report he says, among other things: "Since the inception of Total Abstinence reform in my own State, I do not exaggerate in stating that the past twelve months have surpassed any like period in the dissemination of the gospel which, next to the gospel of our Savior, is decreed by heaven to pour out spiritual, temporal and moral blessings on our people and lead back humanity, as near as may be, to its primitive perfection. When the last convention was holding in Chicago, October 7, 1874, you then learned that the Diocesan Union of St. Paul had a membership of thirty-five societies, footing up the handsome figure of 3,000 devoted, zealous and true disciples of Total Abstinence. The Union today has on its roll forty-five societies, with an aggregate of 5,000 members still true, zealous and devoted to the grand cause of Temperance.

"We have four Temperance Bands and many libraries attached to societies of our Union. The prosperous condition of our Union is, to a great extent, due to our Reverend Clergy, who have always taken

an active interest in the formation of temperance societies and are ardently devoted to the cause of total abstinence.

"Our next annual convention will be held in Stillwater on the 15th. of June, 1876, when I feel confident we will have added between two and three thousand advocates of temperance to our Union."

The official report of this convention gives the St. Paul Union fifteen societies, namely: Father Mathew, St. Joseph and Crusaders, of St. Paul; Father Mathew and Crusaders, of Minneapolis; Father Mathew, of Highland; of Winona; of Austin; of High Forest; of Northfield; of Hazelwood; of Faribault; of Lake City; of Belle Creek; and of Oakwood. These were represented by two delegates-at-large, Spiritual Director, Reverend J. B. Cotter of Winona, and President, Charles McKenna of Faribault. After the election of officers for the ensuing year, the National Convention tendered its thanks and congratulations to the retiring First Vice-President, Reverend John Ireland, who, on December 21, was to be consecrated Coadjutor Bishop of St. Paul, and instructed the Secretary to have them properly engrossed and transmitted to the Right Reverend Bishop. By order of the Convention the following dispatch was sent to Bishop Ireland:

"Cincinnati, October 7, 1875.

"To Right Reverend John Ireland:

"Receive the heartfelt congratulations of representatives of five hundred Catholic Total Abstinence Societies, on your elevation to greater dignity, and a higher sphere of usefulness in our Holy Church. The Holy Father, in conferring on our First Vice-President this mark of his august approbation, gives special joy to every delegate and member of our Total Abstinence Union, which owes so much to your zeal and devotion. May your ministry among our people in your new sphere be blessed of heaven, and your years prolonged for the good of religion and the honor of God, in the fostering of piety and virtue among His people. In behalf of the convention,

"James W. O'Brien, Sec., C. T. A. U. of A."

Father Cotter declined a nomination for President of the National Union and was elected First Vice-President in succession to the Right Reverend John Ireland.

During the year 1875 there was great activity in total abstinence circles throughout the Diocese of St. Paul. It was a memorable year, not only because of the large number of societies which came into existence, but because of the great impetus given to the spread of temperance in general by the missionary band of Paulist Fathers, who conducted missions in many parishes of the Diocese, and the honor bestowed upon the great leader of the total abstinence forces in Minnesota by the elevation of the Reverend John Ireland to the ranks of the Episcopate as Coadjutor to the Right Reverend Bishop Grace.

The zeal and energy of the clergy, too, were shown by the general and successful efforts made by them to place the benefits of total abstinence within reach of all entrusted to their spiritual guidance. The steady growth and popularity of the movement were accepted as evidences of its salutary influence on the lives of the people, and hence it is not to be wondered at that unusual exertions were made to extend the sphere of its organized activity, until almost every English-speaking parish in the Diocese could boast of a temperance society possessing in very many instances a well-stocked library of general literature, a meeting hall of its own, a complete equipment of regalia and banners, and in some cases a band or fife and drum corps. Father Ireland, especially, was unwearying in his efforts on behalf of the cause. A considerable number of societies were organized as a result of his personal visits and appeals.

The principal societies organized during the year were: The Cadet society and the Crusaders, of Faribault, by the Reverend Claude Genis; the Father Mathew societies of St. Mary's, of Iosco, and of St. Patrick's, Waseca Co., by the Reverend Joseph Hermon; of Montgomery and of Kilkenny, Le Sueur Co., by the Reverend C. Robert, of Shieldsville; of Litchfield and of Forest City, Meeker Co., and of Kandiyohi, Kandiyohi Co., by the Reverend John McDermott; the Father Mathew and the Crusaders of Caledonia, Houston Co., by the Reverend Philip Shanahan; the Father Mathew of Le Sueur, Le Sueur Co., by the Reverend T. C. Kennedy, of Belle Plaine; the Father Mathew of

Geneva and of Newry, Freeborn Co., by the Reverend Francis Pribyl of Owatonna; the Father Mathew and the Crusaders of St. Michael's parish, St. Paul, by the Reverend John Ireland; and the Father Mathew of St. Louis parish, St. Paul, by the Reverend L. Lauzon, O. M. I.

In September, 1875, and again in the autumn of the following year, the Paulist Fathers, Elliot, Deshon, Wyman, Dwyer, Brady, Ryan and Simmons, gave a series of missions in the principal parishes throughout the Diocese and at the close of each mission a temperance sermon was preached and the pledge administered. As a result of this propaganda upwards of three thousand names were added to the enrollment of the total abstinence societies and a large number of "Free lances," as they were called, did not affiliate with any society. In most of the parishes where missions were given the temperance societies were among the first to approach the Holy Table and to make their example more effective, they generally went in a body. These missionary tours, therefore, were the occasion of a great harvest of gain to the cause of temperance.

In October, 1875, the Temperance Societies of Ramsey County, of which Charles B. Shanley was President, held a "Temperance Jubilee" in honor of the Paulist Fathers Elliot, Deshon and Dwyer at the close of their missionary labors in St. Paul. The societies assembled at the Cathedral on the evening of October 22, to participate in a torchlight procession through the principal streets. The parade was headed by a platoon of police and the Crusaders Band, then the Father Mathew men, the members of St. Joseph's society, the Crusaders and the Cadets, with their fife and drum corps. The exercises were held in the Athenaeum. The Secretaries of the different societies presented reports of their several organizations—Joseph Melady for the Father Mathew society; John Nash for St. Joseph's; John McGuire for the Crusaders; and T. D. O'Brien for the Cadets. Addresses were delivered by Messrs. Manly Tello, Editor of the Northwestern Chronicle, Dillon O'Brien, C. M. McCarthy, and Revs. Walter

Elliot, C. S. P., and John Ireland. Father Elliot referred humorously to those who encouraged others to join the ranks of total abstainers and failed to do so themselves, as patriots of the Artemas Ward stripe who, in war time, evinced such ardor in forwarding their wives' relatives to the front. During the course of his address, Father Ireland instructed the women in the mysterious part played by cloves in the domestic economy of casual drinkers. He declared that the presence of such a large and enthusiastic gathering of the advocates and friends of total abstinence gave assurance that sots were "out of fashion" in St. Paul.

On July 30, 1875, the Reverend John Ireland was appointed Bishop of Maronea, in partibus infidelium, and Coadjutor Bishop of St. Paul. The public announcement of the honor bestowed upon the pastor of the Cathedral was not made until some months later. The Northwestern Chronicle, referring to the pleasure which the news gave to the people of Minnesota, and especially of St. Paul, said in reference to the Bishop-elect's well-known advocacy of total abstinence: "He is recognized by all denominations as the Theobald Mathew of the Northwest, and has effected more in the cause of temperance than all the prohibitionists in the land. The complete absence of Irish names from the 'drunk and disorderly' docket of St. Paul is the best criterion of his success."

His consecration took place in the Cathedral on December 21, the fourteenth anniversary of his ordination to the Priesthood in the same church. Large delegations of Father Mathew men, Crusaders and Cadets from different parishes of the Diocese, bearing their society banners and regalia, occupied seats in the Cathedral during the ceremony, testifying by their presence their esteem and love for "this signal champion of a noble cause." In the evening, after his consecration, the Father Mathew society of the Cathedral parish serenaded him, and then escorted him to Temperance Hall, where Father Cotter, Spiritual Director of the Union, presented him with an address on behalf of the temperance societies of the Diocese, together with a sub-

stantial purse of money. This was supplemented by an offering from the Father Mathew society in whose name an address was read by Timothy Reardon.

Delegates from the different societies constituting the Diocesan Union met at Stillwater on June 21-22, 1876, to participate in the deliberations of the fifth annual convention. All the Union officers were present, the Reverend J. B. Cotter having been appointed Spiritual Director to succeed Bishop Ireland. The roster of the Union contained the names of fifty-five societies with a total membership of 4,200, of which fifteen had joined the ranks since the last convention. The Crusaders and the Cadets of Stillwater having received and retained the greatest number of members during the year in proportion to the population of the parish were declared the winners of the Union Medal and of the Cadet Medal, respectively.

The address to the people gives a brief resume of the good accomplished by the Union. "Everywhere throughout the Diocese, men, alive not only to their individual good, but to the best interests of their fellowmen, are heart and soul with the cause. The time has come when the man who, by word or act, would place an impediment in the way of our movement, should be considered the enemy of our true progress; but happily, there are but few who would dare to say that our T. A. Societies have not achieved a vast amount of good, both spiritually and temporally, for our people. On the contrary, all over this broad land, the attention of non-Catholics has been drawn towards our Union, and they are lavish in their praise and admiration of that Church which, in a few years, has raised up a people once called intemperate, and made them valued citizens and earnest members of the Church. If the Union did no other good but this, it has conferred a signal benefit on society. It has given our American fellow-citizens a lofty idea of our religion; it has toned down asperities; banished bigotry, and made us all prouder than ever of our name and country. Whereas some years ago we were forced to remain silent when our people were accused of being intemperate—today we point

to them with just pride, and say, this is our work, which the Church has rendered fruitful by her blessing.

"The Total Abstinence Union has given us the surest hope of our future interests, in the education of our children in sound temperance habits, in severing the young man from those habits which led him, alas, too early, both from family and religion—making the man a good father and a kind husband.

"Since our movement commenced a new impetus has been given to the spread of Catholic literature—Catholic books, literary and scientific, and ably edited Catholic newspapers, have been more widely diffused—libraries have been established; and thus religion, while it blesses our movement, has received in turn our best endeavors.

"While each society in the Union has been engaged in its noble work, the Union of America has nearly completed a great national monument to commemorate the labors of our people both in the cause of God and country."

The address on Immigration bemoaned the fact that "the great Total Abstinence movement is behind hand, if not in the consideration of this subject, at least in proper action so worthy of our noble cause.

. . . Therefore, we beg to present the following resolution:

"1st. That our delegates be instructed to press the question of immigration at the next convention of the Total Abstinence Union of America.

"2nd. That a special board of immigration be appointed by this convention.

5 "3rd. That said board be authorized to publish an address to our people, whether total abstainers or not, calling on them to unite together and take some such action as spoken of above, and that said board be moreover authorized to act in all things in furtherance of this object, such as corresponding with individuals, soliciting from societies places among their members for those who may wish to emigrate, and seeing to the location of individuals and families when practicable."

Rochester was chosen as the next place of meeting and the board was instructed to fix the date of the convention some time in June, 1877. The Reverend J. McGolrick, C. M. McCarthy and J. G. Donnelly were elected to represent the Union at the National Convention in Philadelphia, July 4, 1876.

The following officers were elected: President, Charles McKenna, of Faribault; First Vice-President, Thomas Slavin, of Winona; Second Vice-President, P. D. O'Phelan, of Webster; Corresponding Secretary, D. McLoughlin, of Faribault; Recording Secretary, George W. Murphy, of Faribault; Treasurer, Thomas Harlan, of Oakwood; Sergeant-at-Arms, John Mitchell, of St. Paul.

"Resolved, That while expressing our gratitude in this Centennial year for the many favors Divine Providence has showered on our country, we must look with pardonable pride to the noble memorial being raised to the patriotism, temperance and zeal of the Catholic citizens of the Republic, we most earnestly urge our societies to assist in the erection of the Centennial Fountain at Philadelphia, and not leave the burthen of the work to the men whose zeal for the cause impelled them to design the erection of so enduring a monument to the Catholic Total Abstinence cause."

In these words, the St. Paul Union gave official expression to its hearty approval of, and desire to co-operate in, the project of erecting in Fairmount Park, Philadelphia, a Centennial Fountain to commemorate, on behalf of the Catholic Total Abstinence Union of America, the close of one hundred years of American independence.

The idea of erecting this monument was first broached at the third National Convention, held in New York in 1873, where it was "Resolved, That a grand celebration of the societies connected with the Union be held under the auspices of the Union, in Philadelphia, on the occasion of the centennial of American Independence in 1876. Resolved, That in connection with this celebration a fountain be erected under the auspices of the Union, in Fairmount Park, to commemorate it, and that the Board of Government be authorized to carry out these resolutions."

Owing to a difference of opinion regarding the propriety of the National Union financing a project of this kind, the burden of the expense incident to the erection of the memorial was borne by the Philadelphia Union. The total cost of the monument was \$55,469.98, of which amount the Philadelphia societies contributed \$41,086.36 and other societies the balance. Whether the Diocesan Union of St. Paul honored itself by contributing towards this commemorative Fountain or not, the records in our possession do not show.

A brief description of the Fountain may not be uninteresting. It consists of a central mass of white marble surmounted by a colossal statue of Moses, sixteen feet high, sculptured from a monolith of Tyrolese marble. Surrounding this rocky mound is a circular basin of marble, which receives the water that gushes in numerous jets from the central pyramid. A granite platform encircles the basin and branches off at four points into arms in the shape of maltese crosses, supporting marble pedestals on which stand four heroic marble statues, representing Father Mathew, the Apostle of Temperance, Archbishop John Carroll, the patriot priest of the Revolution, Commodore John Barry, the Father of the American Navy, and Charles Carroll of Carrollton, the Catholic signer of the Declaration of Independence. On the base of each is an appropriate inscription. The coping which surrounds the basin is divided into eight panels, on one of which is a representation of the badge of the C. T. A. U. of A., and on the others are medallions of the following Catholic patriots of the Revolutionary War: Lafayette, the friend and companion of Washington; Count de Grasse, the Commander of the French fleet; George Meade, a distinguished merchant of Philadelphia; Kosciusko, the Polish patriot; Pulaski, the defender of Savannah; Col. Stephen Moylan, Commander of Moylan's Dragoons and Aide-de-camp to General Washington; Orono, chief of the Catholic tribe of Penobscot Indians of Maine, who held a commission in the Continental Army.

Work on the foundation was commenced July 5, 1875. The Fountain was dedicated with imposing ceremony on July 4 of the

following year. The monster parade of Catholic Total Abstinence societies was viewed as it passed the Cathedral by Archbishop Wood, of Philadelphia, Bishop Quinlan of Mobile, Ala., Bishop Ireland of St. Paul, Very Rev. Dean Byrne of Trenton, President of the National Union, John Lee Carroll, Governor of Maryland, and other prominent personages. At the dedication, addresses were delivered by Governors Carroll of Maryland and Hartranft of Pennsylvania.

No memorial of the Centennial is so striking as this. It is a visible and practical example of the strength of unity and of the power that lies therein to make manifest what unity can accomplish. It is a perpetual reminder to visitors of the fact that Irish Catholic citizens served well this land in the days of the nation's peril, in the trying times of the Revolution, as well as in the fostering of a higher type of American citizenship in Church and State.

Let us return to Minnesota. Bishop Ireland entered with zeal on his new duties during the year 1876, and in his visits to the different parishes of the Diocese, for the purpose of administering Confirmation, he did not forget to urge total abstinence upon those who had not yet embraced it. As a consequence, he added many names to the rolls of existing societies and many new societies to the roster of the Diocesan Union. The principal societies organized by him were at Young America and Benton, Carver Co., and Glencoe, McLeod Co., all of which were under the pastoral supervision of the Reverend Rudolph Deustermann; at Watertown, Carver Co., in charge of the Reverend L. Weisler of Waconia; and at Winsted, McLeod Co., of which the Reverend J. Zawadzki was pastor. The Reverend Francis Pribyl of Owatonna, Steele Co., formed a new society in his home parish; Reverend Prosper Maurer of Dayton, organized in Corcoran, Hennepin Co., and in Marysburg, Le Sueur Co.; Father Stariha, at Red Wing, Goodhue Co., and at Belle Creek a Cadet society; Father Venn, at Blue Earth and Easton, Faribault Co.

The return of the Paulist Fathers for a series of missions in the Diocese of St. Paul during the autumn and winter of 1876, heralded

a renewal of interest in temperance work, such as their previous missionary tour evoked. In every parish which they visited, the local temperance society received a large accession of members to its ranks. New societies were established at Lanesboro, and St. Charles; and a second society—the Paulists' Total Abstinence Society—was organized in St. Bridget's parish, at the close of the mission. During the mission three hundred and forty-six men took the total abstinence pledge—the largest number which the missionaries pledged in any parish except in Shieldsville, where four hundred and ten were enrolled beneath the temperance banner.

At the close of the Paulist mission in Rochester, Bishop Ireland paid his first visit to that city after his consecration, accompanied by the Reverend James McGolrick of Minneapolis. On November 27, the Bishop Ireland Total Abstinence society, among others, met them on their arrival and escorted them to the residence of Father O'Gorman. The Bishop lectured that evening in the Church and the following morning administered the Sacrament of Confirmation to a large class. On the evening of the 28th., he and Father McGolrick were present in the Church of St. Thomas, Winona, when Father Elliot, C. S. P., delivered a temperance address. At its conclusion, Bishop Ireland addressed the congregation, "and after paying a humorous tribute to the acting President of the National Union (Father Cotter), and speaking in glowing terms of Winona as the great temperance center, he gave very encouraging news from all parts of the State * * * and assured us that the enemy was fast falling back by the flank movement of the Mission Fathers, and a great many of the forts were surrendering; and he thought that the day was not far distant when the great vice of intemperance would be driven from every Catholic hamlet within the Diocese of St. Paul. After his remarks he administered the pledge to over forty men and a large number of Cadets, and last, though not least, the women; as he barely mentioned his idea they all sprang to their feet and with one full swoop, he made teetotalers of our mothers, wives and sisters to

the utter astonishment of the strangers present * * * and now the young men are on the qui vive to find out who those young ladies are who took the pledge from the good Bishop on the occasion of his last visit to Winona. Let them join the Temperance Society and then they will find out—Thiggin Thu.”

This is the first recorded instance of the administration of the total abstinence pledge to women in the Diocese of St. Paul. Why had it not been thought of before? It inaugurated a new phase of total abstinence work, destined to accomplish untold good for the movement. Soon it was taken up in every parish and women total abstainers began to vie with the men in carrying on the good work. The influence of total abstinent mothers, wives and sisters in the home became a potent factor in the dissemination of total abstinence principles among the men; and their example was largely instrumental in keeping husbands, sons and brothers faithful to the obligations they had assumed.

A retreat for the members of the temperance societies of the parish began in the Cathedral on December 20, and on Christmas morning they approached Holy Communion in a body. Thus fittingly was the year 1876 brought to a close. It had witnessed a great revival along the lines of temperance work throughout the Diocese, together with a correspondingly large increase in the number of professed adherents of the cause. With it the first period in the history of the present total abstinence movement in the Diocese of St. Paul comes to an end. This was the period of growth during which the mustard seed of total abstinence developed into a giant tree whose branches spread in all directions from the parent trunk. This growth was preliminary to the golden age of total abstinence, when it could be said, as Bishop Ireland said to his beloved Father Mathew society towards the end of 1876, “there was not a parish in the Diocese of St. Paul where the cause was not flourishing.”

One of the Missionary Fathers, the Reverend Edward B. Brady, C. S. P., bears witness to the excellent results accomplished by the

total abstinence movement in Minnesota during this period. In an address delivered before a temperance society in New York, in the early part of 1877, he says: "I only wish, my dear friends, you could see society where temperance is the order of the day; where there is no liquor, no drinking, no intoxication. There you would see the reflection of heaven upon earth. I have seen that out in the wild woods of Minnesota. I have seen our people go out into the forest, cut down the trees; build up a little log cabin; year by year clear away an acre of land around their little homes, and there establish a Catholic Church, then a Temperance Society, and go on year by year, advancing in prosperity and virtue, until at last, inside of 8 or 10 or 12 years, you would see those men, every one of them, independent. They would tell you that they were more independent, more happy, than the President of the United States; that they had everything they needed—that they wanted for nothing at all.

"Many a time I have met some of those old settlers, shaken them by the hand, and asked them how long they had been in the woods. Some would tell me 8 years, some more. I would say: 'Well, my dear friend, I am glad to see you doing so finely; you are getting along wonderfully well; your children are good, you have a nice, comfortable homestead, and you are happy and contented.' 'Yes, Father, thank God, I have,' would be the reply; 'but do you know why it is? It is because I am a temperance man; I have never allowed liquor to come into my house, and God has blessed me; everything I have laid my hand to has prospered; my family is growing up virtuous, and I am a happy and contented man, and I owe it all to this great virtue of temperance.'"

JAMES M. REARDON.

St. Paul Seminary, St. Paul, Minn., April 5, 1909.

Fort Beauharnois, Near Frontenac, Minn.

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ANY of the early explorers in the American Northwest selected advantageous spots in the territories visited by them for the purpose of establishing posts, pretentiously called forts, which were intended to serve manifold objects. They were first of all centres of trade, to which the Indians carried their goods, chiefly peltries, for the exchange of wares brought by the white men. They were secondly centres of influence for good among the savages. Many of the voyageurs were interested not only in their commercial ventures but also in the moral and religious uplifting of the natives, or in establishing peace among the various tribes. Sometimes, alas, these higher aims were lost sight of; and then the brutal instincts of the wild man were only intensified. Then again, these forts served as places of refuge, whenever the original inhabitants of the plain and forest set themselves against the invasion of the white man. Thus to confine myself to what is now Minnesota or adjacent territory, the explorer Perrot¹ in

1. Nicolas Perrot was born in France in 1644, came to Canada when very young, travelled much in the West as a fur trader or, also, in responsible government positions, and died some time after the year 1718 at Becancour, Lower Canada. The Fort Perrot was located on or near the site of the present town of Wabasha, Minn.; that of St. Antoine was near the town of Pepin, Wis.

1683 established a post on the Minnesota shore of Lake Pepin at its outlet, known as Fort Perrot, and in 1685 one on the northeastern shore of the same lake about six miles from its mouth, called Fort St. Antoine. Le Sueur,¹ a contemporary of Perrot, erected in 1695 a fort on an island in the Mississippi below Hastings, known as the Isle Pelee or Prairie Island, and in 1700 the Fort L'Huillier on the Blue Earth river about three miles from its junction with the Minnesota.

The Fort Beauharnois, which forms the subject of this paper, was undoubtedly erected for the same or similar purposes; but directly it was connected with an idea, which took hold of nearly all the early explorers: the discovery of the Western sea. Ever since the finding of Hudson Bay in 1610 investigations were instituted for a passage leading from the Bay towards the ocean in the West. These attempts were made with but few exceptions by English navigators. The route by Hudson Bay was barred to the French; but they had other ways open to them, either along the Great Lakes, or else from the Mississippi along one of its Western tributaries. As early as 1685 Daniel Greysolon, *Sieur Du Luth*,² suggested that a post should be erected in the Sioux country for the furtherance of his planned discovery of the Western coast. About the year 1688, Jacques de Noyon,³ a young voy-

1. Pierre Charles le Sueur was born of French parents in Canada in 1657, travelled along the Mississippi and Minnesota rivers, and in 1700-01 worked in what he believed to be a copper mine along the Blue Earth river, about three or four miles above its junction with the Minnesota. His death occurred probably in Louisiana, some time after the year 1702.

2. Daniel Greysolon, *Sieur Du Luth*, was born about the year 1645, at St. Germain-en-Laye, France, and came to Canada in 1670. He explored the countries along Lake Superior to its Western extremity, and also parts of central and southern Minnesota. In the autumn of the year 1679 he held a convocation of many Indian nations near the site of the present city of Duluth, for the furtherance of peace with the Sioux; and in 1680 he met Father Hennepin in the region around Mille Lacs and rescued him from the captivity among the Sioux. His death occurred the 26th. of February, 1710, at Montreal.

3. Jacques de Noyon was born at Three Rivers, Lower Canada, in 1638. A description of his voyage is found in a memorandum of the Intendant Begon, written at Quebec the 12th. of November, 1716. (*Margry*, vol. VI. pp. 495, ff.).

ageur, went to the West of Lake Superior by way of the Kaministikwia river, traversed the Cristinaux or Rainy Lake and reached the Lake of the Woods at a point, where the Winnipeg river begins, from which, the savages told him, he might make the return journey to the Western sea in about five months. Nothing of a practical character, however, was undertaken in that line until the year 1716, when the Marquis de Vaudreuil,¹ then Governor of New France, and Begon,² the Intendant, submitted definite proposals to the Duke of Orleans,³ Regent of France, in a report addressed to him on the 12th. of November of said year. The establishment of three posts was suggested: one at Kamanistigoja, or at the mouth of the Kaministikwia river on Lake Superior, one on the Lake of the Cristinaux or Rainy Lake, and another on the Lake of the Assiniboels or Lake of the Woods. The king of France, Louis XV. (1715-74), or rather the Regent, the Duke of Orleans, approved of the plans in a memoir of the 26th. of June, 1717; but yet before its arrival the government of Canada despatched to the West, the Lieutenant de la Noue,⁴ who erected a stockaded fort at the mouth of the Kaministikwia river before the beginning of the winter of the year 1717-18.

A few years afterwards, in 1720, an elaborate memoir for the discovery of the Western sea was drawn up by Father Bobe,⁵ and presented to the king. It contained the suggestion of six possible routes to the Western sea; of these four were located in the northern part of the country. They were from the headwaters of the Mississippi, of either

1. Philippe de Rigauld, Marquis de Vaudreuil, was Governor of Canada from 1702 until his death in 1726.

2. Claude Michel Begon, Sieur de la Picardiere, a French naval officer, came to Canada in 1710, as Intendant, or second officer of the colony, and remained in that position until 1726.

3. Philip, Duke of Orleans, a nephew of Louis XIV. (1643-1715), was Regent of France during the minority of Louis XV. (1715-74), from 1715 to 1723.

4. Zacharie Robutel de la Noue, a native of Montreal, was an officer in the colonial service. He was killed in 1734 by a band of Iroquois.

5. Father Bobe was a priest of the Congregation of the Mission, the society founded by St. Vincent de Paul.

the Missouri or the St. Peter (Minnesota) rivers by other streams flowing West, from the Western end of Rainy Lake by streams or other waterways to the West, or finally by an overland route from the country of the Assiniboels in the neighborhood of Lake of the Woods. It appears that the French government did not accept any of the proposals; because in 1720 the Regent commissioned Father Charlevoix,¹ the historian of New France, to make a journey through the French possessions of America in order to gather all possible information relating to the feasibility of discovering the Western sea. Father Charlevoix left France early in July of said year and arrived in Quebec towards the end of September. From there he made his exploration trip along the St. Lawrence, Lake Ontario, Lake Erie, Lake Huron, Lake Michigan, the Illinois river, the Mississippi to New Orleans, and from there back again to France, where he landed the 25th. of December, 1722. During his journey he visited all the French posts along his route, and tried to get the desired information from the French officers, from the inhabitants of Canada, from other voyageurs, and from the Indians. His observations were written down in several memoirs presented to the Count of Toulouse, Minister of the Navy, and to the Count of Morville, Minister and Secretary of State, all during the year 1723. The gist of his recommendations was either to ascend the Missouri river and start for the West from its source, or else to establish a post among the Sioux, which would enable the officers and missionaries stationed there to gather information from the savages concerning the Western sea. He made the offer of either conducting personally the enterprise, or at least of installing the missionaries in the Sioux country, in the case that his second proposal were accepted. However, he made no secret of his preference for the first, because it would be quicker, and the establishment of a post among

1. Pierre Francois Xavier de Charlevoix was born at St. Quentin, France, October 24, 1682, and entered the novitiate of the Jesuits in Paris. From 1705-09 he was a teacher in the Jesuit College of Quebec. His death occurred February 1, 1761, at La Fleche, France. Among his works the most remarkable is the "Histoire de la Nouvelle France," (Paris, 1744).

the Sioux appeared to him at the time inexpedient owing to the hostility of the savages to the French.

Soon after the report of Father Charlevoix was handed in, the government of France resolved to try the second expedient, and to send two missionaries to the Sioux country, who were to gather more detailed information about the Western sea before the expedition itself would be undertaken. The motives which guided them in their resolution were undoubtedly the saving of unnecessary expenses which the hazardous trip to the Western coast would entail, and the hope of converting some of the savages to the Christian religion. Instructions in that sense were communicated forthwith to the Marquis de Vaudreuil, Governor of New France; and yet in the summer or fall of the year 1723 arrangements were made with Father de la Chasse,¹ Superior of the Jesuits in the colony, for carrying out the orders of His Majesty. In the spring of the following year 1724 Father Guymoneau² was to depart with a lay brother, and a second Jesuit priest was to follow soon afterwards. The Marquis de Vaudreuil would have desired to send the missionaries and an officer to their destination before the end of the year 1723; but he was prevented from doing it on account of the hostilities then displayed by the Sioux, who in the spring of that year had killed several Frenchmen passing from the colony of Canada to Louisiana. Still he hoped to carry out the project during the following year, since Father Marest,³ who was well acquainted with the Sioux, informed him that only the wandering and not the stationary men of their tribe were hostile to the French and adverse to the principles of

1. Joseph Pierre de la Chasse was born at Auxerre, France, May 7, 1670. At the age of 17 he became a Jesuit novice at Paris, and came to Quebec in 1700. From 1719 to 1726, he was Superior of the Canadian missions. His death occurred at Quebec, September 27, 1749.

2. Jean Charles Guymoneau was born March 14, 1684; he entered the order of the Jesuits October 3, 1704; arrived in Canada in 1715; died in the Illinois mission February 6, 1736.

3. Joseph Jean Marest was born March 19, 1653, and entered the Jesuit novitiate at Paris at the age of 18. He came to Canada about the year 1686, and was among the Sioux about the years 1689 and 1702. His death occurred at Montreal in October, 1725.

Christianity. No practical steps, however, were taken until the spring of the year 1725, when Father de la Chasse commissioned Father Chardon,¹ then stationed at the mission of St. Francis Xavier on the Southern extremity of Green Bay, to betake himself to the country of the Sioux. The journey was rendered impossible for various reasons, which Father Chardon explained in a letter of the 21st. of July, 1725, to his Superior. In addition to the Frenchmen killed by the Sioux in the spring of 1723, two more were put to death in the spring of 1725 by a party of Kickapoos² and Foxes;³ the Foxes declared that they would not permit the French to go to the Sioux and interfere with their own trade amongst them; the Sioux and the Foxes allied together harassed much the Illinois⁴ Indians and the French established among them; and their influence induced also the Sacs⁵ to make common cause with them. Before anything could be undertaken in the country of the Sioux, the French had to win the good will of the Indian tribes near Green Bay. For that purpose the Sieur de Lignery⁶ was sent there in the spring of 1726; and on the 7th. of June he

1. Jean Baptiste Chardon was born April 27, 1672, at Bordeaux, France, entered the order of the Jesuits September 7, 1687, arrived in Canada in 1699, and died at Quebec, April 11, 1743.

2. The Kickapoos were a tribe of North American Indians, found in the Ohio valley. The name means smooth, i. e., without rapids or obstructions.

3. The Foxes were a tribe of North American Indians, found in Wisconsin as far North as Lake Superior. The Ojibways and French forced them to the South of the Wisconsin river. The name is a translation from the French word Renards, probably given from the custom of painting their robes the colour of the Fox.

4. The Illinois were a confederacy of North American Indians, found in Illinois and adjacent territories; they were allies of the French. The name derives from "illini": man, to which the French added their plural ending of "ois."

5. The Sacs were a tribe of North American Indians, who originally lived at the mouth of the Ottawa river. They were driven by the Iroquois to Northern Wisconsin, where they united with the Foxes.

6. Sieur Marchand de Lignery, a colonial officer, was sent to Michilimackinac in 1710 as second in command. He remained there for many years and advanced to the degree of commandant. Afterwards he took part in the wars against the English.

concluded a treaty with the chiefs of the Foxes, Sacs, and Winnebagoes.¹

Meanwhile, fresh orders were sent from Paris to Canada for the establishment of the Sioux mission. On the 14th. of May, 1726, a memoir of the king was drawn up and sent to the Marquis Charles de Beauharnois,² then Governor of New France, enjoining him to send to their destination a commanding officer and two Jesuit missionaries. The Governor applied at once to the Superior of the Jesuits for two capable subjects; and he received a reply in the affirmative. On the 30th. of April, 1727, he requested the Minister of the Navy in Paris for a certain number of mathematical and astronomical instruments, which the missionaries were to use in their scientific investigations. Then in order to avoid all expenses for the government he formed an association of merchants, known as the Company of the Sioux, with whom he concluded a very favorable contract on the 6th. of June, 1727. The Company of the Sioux was to have for three years and more, if so desired after the lapse of the first period, the exclusive right of trading in the country of the Sioux and wherever the Sioux went in their hunting expeditions. In return the associates were to build a stockade fort, a chapel, a house for the commanding officer, and one for the missionaries in the place and in the manner indicated to them by said officer; they were to transport on their canoes all things necessary for the commanding officer as well as for the missionaries during all the years that the contract would hold. An interesting clause of the document was that no member of the Company was to cede his share to others, unless they were persons of good morals, far from all scandal, and incapable of placing any obstacle in the way of establishing Christianity among the savages.

1. The Winnebagoes, or the Puants, were a tribe of North American Indians, found in Wisconsin along Green Bay and the Fox river. The word derives from the corruption of a nickname meaning dirty water.

2. Charles de la Boische, Marquis de Beauharnois, was born about 1670. He was Governor of Canada from 1726 to 1747. His death occurred in France in June, 1749.

The missionaries selected for the new station were Michael Guignas¹ and Nicholas de Gonnor;² at their request Rene Boucher,³ Sieur de la Perriere, was chosen as the commanding officer. Together with the men from the Sioux Company they departed from Montreal on the 16th. of June, 1727, arrived at Michilimakinac the 22nd. of July, and remained there for the rest of that month. Then they sailed to the Southern extremity of Green Bay, and hence along the Fox river through the country of the Puant or Winnebago Indians and of the Foxes. They stopped for a little while in the villages of these savages, and concluded friendship with them. Father Chardon from the mission at the Bay was with them during these visits, and was of great help in smoothing over the difficulties, which the voyageurs dreaded from these tribes. After having crossed the customary portage from the Fox to the Wisconsin river they sailed down this stream to the Mississippi, and hence up the current as far as Lake Pepin, where they arrived the 17th. of September.

Here they made the end of their journey, and looked around for a suitable site, on which to locate their settlement. They discovered a low point of land stretching into the river towards the middle of the Western shore; the soil in the neighborhood was good for cultivation, and there was an abundance of timber and game. On the morrow of their arrival they commenced work; and on the 4th. day thereafter the entire fort was completed. It consisted of four lines of wooden posts, each 12 feet high, with two bastions, encircling an area of 100 feet square. The three buildings required were finished before the end of October; they were 30, 38, and 25 feet long by 16 feet wide, very com-

1. Michael Guignas was born at Coudom, France, January 22, 1681, became a Jesuit novice at Bordeaux in 1702, and arrived in Canada in 1716. His death occurred at Quebec, February 6, 1752.

2. Nicholas de Gonnor was born in the diocese of Lucon, France, November 19, 1691, entered the order of the Jesuits at Bordeaux in 1710, and came to Canada in 1725. His death occurred at Quebec, December 16, 1759.

3. Rene Boucher, Sieur de la Perriere, was born at Three Rivers, Lower Canada, in 1668. He was a distinguished officer in the colonial service.*

modious, and did not crowd the space. The fort was called Fort Beauharnois in honour of the Governor; while the mission or the chapel attached to it was dedicated to St. Michael the Archangel, that being the name of Father Guignas. The savages assembled around the Fort to the number of about 90 huts with about 150 men. Towards the end of November they departed for their winter quarters; and in the spring of 1728, without returning to the Fort they went on their hunting expeditions. While engaged in this work they fell in with a party of prairie Sioux, by whom they were invited to accompany them to a war against the Mahas,¹ which invitation they accepted, and returned to the Fort only in the month of July following.

An interesting incident occurred soon after the building of the Fort. On the 4th. of November was the day of St. Charles, the feast of the Governor. In the morning the holy sacrifice of the Mass was offered up for him; and in the evening a display of fireworks was to be exhibited. But the slowness of the pyrotechnists and the variable-ness of the weather made it necessary to postpone the celebration to the 14th. of the same month. On the evening of that day some very beautiful rockets were shot off; and the air resounded with a hundred shouts of "Vive le Roy," and "Vive Charles de Beauharnois." The most amusing feature was the terror that struck the Indians. When they saw the fireworks in the air and the stars fall from heaven, their women and children fled in awe; the braver ones among their men cried for mercy and begged that the astonishing display of that terrible medicine be stopped.

It was unfortunate that the Fort Beauharnois was built on rather low ground. During the spring of the year 1728 the waters rose high; and the buildings were filled with the liquid element to a height of 2 feet and 8 inches. On the 15th. of April the whole company had to evacuate them and camp outside until the last of the same month, when the damages were repaired to some extent.

1. The Mahas were probably the same as the Mandans, a tribe of the Sioux family, to whom the Sioux were often hostile.

One of the missionaries, Father de Gonnor, left the Fort in the spring of 1728, returned to Canada, and was sent soon afterwards among the Iroquois in the East. That was not the only misfortune that befell the new establishment. The Indian tribe of the Foxes, in spite of the friendship shown to the men of the Sioux Company in their journey to Lake Pepin, commenced to molest the traders, who had to pass through their country in order to reach Fort Beauharnois and the land of the Sioux. An expedition undertaken against them by the Sieur de Lignery in the summer of the year 1728 had no result, since the Foxes fled beyond the Mississippi to the Iowas.¹ The result was that the greater number of shareholders in the Sioux Company withdrew, and declined to trade in a district that offered so uncertain prospects. That meant, if not the ruin, at least the partial abandonment of Fort Beauharnois. As a matter of fact at the beginning of October, 1728, 11 Frenchmen and Father Guignas embarked in their canoes on Lake Pepin, and descended the Mississippi to reach the mouth of the Illinois river, and to return by that route to Canada, since the way by the Wisconsin and Fox rivers was barred by the hostile Foxes. About midway from their starting point to the mouth of the Illinois, the whole party of voyageurs were made prisoners on the 15th. of October by bands of Mascoutens² and Kickapoos, who were allied with the Foxes; only three of them made their escape and brought intelligence of the fact to the Governor Beauharnois. Father Guignas with the other men remained in captivity for about 5 months; during this time they suffered much, and were often in danger of being handed over to the Foxes, or else of being burned at the stake. But the good missionary gained such an influence over these savages, that he induced them to come with him to the Illinois, who were friendly to the French. This was done in the spring of 1729; and there the Mas-

1. The Iowas were a tribe of North American Indians, belonging to the Tciwere division of the Sioux family.

2. The Mascoutens were a tribe of North American Indians, located at the time along the lower Wisconsin and the Mississippi rivers.

coutens and Kickapoos made peace with the Illinois and the French, and were thus detached from their alliance with the Foxes. About 7 or 8 months after that Father Guignas was brought again to the Illinois and spent the winter of 1729-30 with them;¹ from there he returned to Canada. According to all appearances the other prisoners were released before that, during the spring or summer of 1729.

In spite of these adverse circumstances the Fort Beauharnois was not lost sight of entirely. During the winter of 1728-29 it was in charge of a young officer, named Christopher Dufrost, *Sieur de la Jemmeraye*,² who brought a chief of the Foxes to St. Joseph in Southern Michigan. In the summer of the year 1729, a party of French voyageurs went to the post in the Sioux country for trading purposes, and obtained the permission from the Governor Beauharnois. In a communication from the same to the Minister of the Navy and Colonies, dated the 25th. of October, 1729, a strong plea was made for the maintenance or the reestablishment of the Fort among the Sioux. In the opinion of Beauharnois the Sioux were entirely friendly or at least respectful to the French; and in order to maintain them in these good dispositions the presence of Frenchmen among them was absolutely necessary. It would be incumbent upon those who were to dwell with them to keep them away from the hostile influence of the Foxes. If the first Company of the Sioux was dissolved, a new one might be formed, the members of which would bear again most, if not all, the expenses connected with the establishment. As to the buildings of the Fort the Governor was apprehensive, lest the Frenchmen who wintered there in 1728-29, tore them down. At any rate as they were on low ground and liable to be flooded by high water, he suggested the construction of a new post on the higher ground somewhat removed from the first site.

1. Cf. *Lettre du Pere le Petit au Pere d'Avaugour*, in *Thwaites, The Jesuit Relations*, vol. 68, pp. 206, 08.

2. Christopher Dufrost, *Sieur de la Jemmeraye*, was a nephew of de la Verendrye; he was born in Canada, December 7, 1707.

In the meantime it was thought well to make a new campaign against the Foxes and their allies. During the spring and summer of the year 1730, the *Sieur Marin*¹ and the *Sieur de Villiers*² inflicted crushing defeats upon them, without, however, breaking their opposition completely.

Without waiting for a reply from the home government the Governor *Beauharnois* proceeded to reestablish the post among the Sioux. A new Company of merchants was organized, with which he concluded a contract on the 6th. of June, 1731, which was about identical to the first, with the exception that the new Fort to be built was to comprise an area of 120 feet square. He believed himself to be justified in his action by the consideration, that the Sioux, who had given no support to the Foxes, were entitled to this mark of esteem. His views were corroborated by those of the *Sieur de la Verendrye*,³ who was going to journey through the country of the *Cristinaux*⁴ and *Assiniboels*⁵ for the discovery of the Western sea, and believed that the establishment of the post among the Sioux would enable the French to trade profitably with the savages of those Northern regions. The new commander of the Fort was the *Sieur de Linctot*,⁶ who started for his destination during the summer of the year 1731. Being unable to arrive at his quarters before the winter he put up an encampment at *Trempealeau*, Wis.,

1. *Pierre Paul, Sieur de Marin*, was born in Canada, March 16, 1690. He was a member of the Sioux Company formed in 1727, and was commander of Fort *Beauharnois* from 1750 to 1752. His death occurred October 29, 1753, at the Fort St. Peter in Northwestern Pennsylvania.

2. *Sieur Neyon de Villiers*, a colonial officer, was stationed at the fort on the river St. Joseph, Mich., when the expedition was undertaken.

3. *Pierre Gautier Varennes, Sieur de la Verendrye*, was born at Three Rivers, Lower Canada, in 1685. He became famous for his explorations in the country to the West of Lake Superior.

4. The *Cristinaux* or *Crees* were a tribe of North American Indians, located principally in Manitoba, Canada.

5. The *Assiniboels* or *Assiniboins* were a tribe of North American Indians of the Sioux family, located largely in Manitoba, Canada.

6. *Sieur Godefroy de Linctot*, a colonial officer, was commandant at various posts before being sent to Fort *Beauharnois*. Thus, in 1726 he arranged for peace between *Chippewas* and *Sioux* while at *La Pointe*, on *Chaquamegon Bay*. Shortly afterwards he was at *Detroit*.

about 75 miles below Lake Pepin. In the spring of 1732, he went up to the site of the old Fort; and a new one was erected on higher ground at some distance. It comprised the usual 4 lines of posts, 120 feet long each, 4 bastions, a chapel, the houses for the commanding officer and for the missionary. Father Guignas was again the resident Chaplain; during succeeding years he had much to suffer, being continually exposed to privations and threats on the part of the hostile Sacs and Foxes.¹ The Sioux expressed very openly their rejoicing over the return of the French. Soon after the erection of the post, 62 huts of these savages were planted there, to which were added a certain number by a band of Puants or Winnebagoes, who had followed Linctot from the region around Green Bay. More Sioux were expected to come to the neighborhood of the Fort after the hunting expedition; and their chiefs were to go to Montreal in 1733 to pay a visit to the Governor of New France.

The loyalty of the Sioux was put to a test during the summer of the year 1733; and they stood it to the entire satisfaction of the French. The Foxes allied with the Sacs tried to make trouble in the French establishment at Green Bay. They were completely routed by the young officer Coulon de Villiers, a son of the above-mentioned Sieur de Villiers; and then they endeavored to find refuge either with the Sioux or with the Iowas. But both nations declined to shelter them; and thus they established themselves near the mouth of a small river called "aux Boeufs,"² some two or three days' journey below the Wisconsin river.

In 1735 a change occurred in the staff of Fort Beauharnois. The Sieur de Linctot, the commanding officer, asked to be relieved, and he was replaced by le Gardeur, Sieur de Saint-Pierre,³ who was thought

1. Cf. Aulneau Collection, pp. 26, 50, 54, 55.

2. Probably the Rock River, which flows into the Mississippi near Rock Island, Ill.

3. Jacques le Gardeur, Sieur de Saint-Pierre, was born in Canada, October 24, 1701; he became a distinguished officer in the colonial service. His death occurred during the battle of Lake George, September 8, 1755.

to be particularly fit on account of his long experience with the savages. Otherwise the reports from the Fort were rather encouraging. The trade was very heavy. With that of the forts on Rainy Lake and Lake of the Woods, it amounted to about 100,000 furs of beaver within one year. The Sioux seemed to be altogether loyal to the French; and their refusal of receiving the Foxes in 1733 was particularly appreciated. It was on these grounds that the Governor de Beauharnois endeavored to justify the establishment of the post to the French government, which seemed to think that he had acted with undue haste. The report relating thereto was written the 13th. of October, 1735.

Early in the year 1736, a change of heart became noticeable in the conduct of the Sioux towards the French of the post at Lake Pepin. On the 6th. of May, 54 of their warriors passed by the Fort without informing the commander of the object of their journey. They descended the Mississippi, and having met two French travellers near the Illinois river, killed and scalped them, returned to the Fort, and celebrated the scalp dance for 4 days, without telling what nation they had attacked. The Puants or Winnebagoes around the Fort learned of it and advised the French. Shortly afterwards, on the 6th. of June, occurred the massacre of young de la Verendrye and his party¹ on an island of the Lake of the Woods; the French at Fort Beauharnois received intelligence of this on the 23d. of August through letters carried to them by a band of Ojibways² from La Pointe at Chaquamegon Bay. At first the Sioux tried to persuade the commander Saint-Pierre, that they had no part in the massacre of the Lake of the Woods. Thus he was told on the 16th. of September by 10 of their men, among whom there were three chiefs. But when the officer questioned them concerning the two Frenchmen killed along the Mississippi, they could give him no answer. After this occurrence they became in-

1. The massacre of de la Verendrye and his party by a band of Sioux will be related in an article upon the discovery of Fort St. Charles.

2. The Ojibways, or Chippewas, were a band of North American Indians, located along the shores of Lakes Huron and Superior. The French named them *Saulteurs*, People of the Falls, from the band first met at Sault Ste. Marie.

solent. On the 18th. of December, 36 of their men arrived with their families. They started with setting fire to the buildings of the Puants or Winnebagoes, the friends of the French; and after an insulting answer to the commander who asked an account of their doing, they tore out the posts around the garden of Father Guignas and burned them. On the 24th. of January, 1737, the gates of the Fort being open, 40 men of the Sioux forced their way inside, and threatened to sack everything. The commander was able to expel them all from the enclosure.

It seems altogether likely that the Sioux commenced to detest the French, because of the help and protection afforded to the Cristinaux or Crees settled along Rainy Lake and Lake of the Woods, who were the enemies of the Sioux. The massacre of the French party in the Lake of the Woods was perpetrated by a band of Sioux, who were cruising in those waters to surprise the Crees.

The situation at Fort Beauharnois was complicated by a strife between a band of Ojibways from Lake Superior and the Sioux, in which the Winnebagoes around the Fort became involved. A party of 30 Sioux, being in the Lake Superior region, met an Ojibway with his wife and two children, killed and scalped them around the 20th. of March, 1737. The Ojibways, having heard of the outrage, went at once to avenge the crime and arrived at Fort Beauharnois on the 21st. of May. They succeeded in enlisting the sympathy of the Puants or Winnebagoes against the Sioux. The commander, Saint Pierre, did all he could to protect the Sioux, who were not very numerous at the time, and to prevent bloodshed on both sides. He succeeded to a large extent; and nearly all the Sioux made their escape under cover of the night. When the affray was over the Winnebagoes were afraid to remain any longer in the country of the Sioux, of whom they had become enemies; and they departed with the Ojibways.

The French at Fort Beauharnois lost courage in their turn. The commander, Saint Pierre, held council with the *Sieur de Linctot*,¹ sec-

1. *Sieur Campeau de Linctot*, son of *Godefroy de Linctot*, was a member of the second Sioux Company, formed in 1731; from 1735 to 1737, he was second in command at Fort Beauharnois, under *le Gardeur de Saint-Pierre*.

ond in command, with Father Guignas and all the other French in the post. They all were of opinion that the only thing for them to do was to leave the post, burn the Fort, and to make their escape, because otherwise they ran the risk of being killed at any time by the Sioux. The commander was unwilling to go, because he believed that the Sioux would not be so ungrateful after all he had done for them, and it was in the interest of all concerned to remain at the post. But the unanimous sentiment was that it was better for them to sacrifice some of their goods rather than their lives; and thus the officer and all his company evacuated the Fort on the 30th. of May, 1737.

The records and the information concerning Fort Beauharnois after this second abandonment are very meager, at least as far as published. In 1743 and 1746, deputations of the Sioux went to Quebec and petitioned that trade might be resumed with them, and the Fort at Lake Pepin be reestablished. In 1749, the elder *Sieur Marin* informed the Marquis de la Jonquiere,¹ then Governor of New France, that the Sioux had asked very persistently for the reestablishment of a post in their country. The Marquis acquired the conviction that the matter would be of great help to the Colony, since it would strengthen the powerful Sioux in their friendship towards the French, open new prospects of trade, and facilitate new discoveries in the West. Consequently the said *Sieur Marin* was sent to Lake Pepin in the summer of the year 1750; and the Fort Beauharnois was reopened. Among the instructions which he received from de la Jonquiere, was that he should go up to the source of the Mississippi, and see whether there was not another river, that would flow from there to the Western ocean. Hence the discovery of the Pacific was still looked on as the one object to be sought after. *Marin* remained at the post of Lake Pepin until the year 1752, when he was relieved by his son, the younger *Marin*.² Dur-

1. Jacques Pierre Taffanel, Marquis de la Jonquiere, was Governor of Canada from September, 1749, to the time of his death in February, 1752.

2. Joseph Marin, a son of Pierre Paul, was born in Canada, February 5, 1719. He took part in the struggle against the English, and was made a prisoner at the fall of Quebec in 1759. After the cession of Canada to the English, in 1763, he returned to France.

ing the two years that he stayed, he visited many nations in the West, as yet unknown to the French; and made peace between the Illinois and the nations in Wisconsin and Minnesota that were hostile to them. On these excursions he travelled more than 2,000 leagues on foot, sometimes on snow and ice; and ran many risks among the savage tribes. In 1754 he returned to Quebec; but was sent once more, in 1755, to the upper Mississippi, by the Marquis Duquesne,¹ then Governor of Canada. The Indians of these regions were getting restless owing to the incipient struggle between France and England over the possession of Canada.

While the two Marins were stationed at Fort Beauharnois, le Gardeur de Saint-Pierre was sent for the discovery of the Western ocean along the route to the West and Northwest of Lake Superior. He started in June, 1750, and returned to Quebec in October, 1753. During his journey he endeavored to make peace between the Crees and the Sioux; and he had an understanding to that effect with the younger Marin. Apparently he had some success in the matter; since several of the Cree and Sioux chiefs were to have a meeting of peace in 1753 at Michilimakinac. The meeting, however, did not take place owing to some misunderstanding as to the time set for the event.

It is not likely, that Fort Beauharnois was reoccupied after the year 1755; the conflict between France and England made it necessary for the Governors of Canada to concentrate all the available forces in the East. At any rate after the surrender of Canada to England in 1760, it was never used again. Some later travellers, who passed in that neighborhood, spoke of Fort Beauharnois in their accounts. Thus Captain Jonathan Carver,² the first British explorer in Minnesota, mentioned "the ruins of a French factory, where Captain St.

1. The Marquis Duquesne de Menneville was Governor of Canada from July, 1752, to July, 1755.

2. Jonathan Carver was born at Stilwater, Conn., in 1732, and died at London, England, January 31, 1780. He was a British soldier and traveler, who explored the countries along Lake Superior, the Mississippi and St. Pierre (Minnesota) rivers within the years 1766-68.

Pierre carried on a very great trade with the Naudowessies" (Sioux). Lieutenant Z. M. Pike,¹ the first officer of the U. S. army to pass through Lake Pepin in 1805, says that "the French built a stockade on Lake Pepin, on the West shore just below Sandy Point, and, as was generally the case with that nation, blended the military and mercantile professions by making their fort a factory for the Sioux."

With regard to the exact site of Fort Beauharnois, the contemporary records are not very explicit nor satisfactory. Father Guignas in a letter of his written from the post the 29th. of May, 1728, says that their establishment was put up on a low point of land stretching into Lake Pepin about midway up the shore on the Northern side, at the latitude of 43° 51'. The indication of the latitude is certainly either an error of Father Guignas or a mistake of the editor or printer; for the Southern extremity of the Lake is above the 44th. degree. What was meant by the Northern side is not very clear either, because just in its central part the Lake stretches practically from North to South; and hence the Western shore must have been mistaken for a Northern one. As a matter of fact, the American officer Z. M. Pike, who passed through the Lake in 1805 (about 50 years after the abandonment of the post), says that the stockade fort was located on the West shore just below "Pointe du Sable." Pointe du Sable or Sandy Point is a long and pointed bank of sand, which stretches into the Lake from West to East, just about the central part. It is altogether likely, that the first Fort Beauharnois was situated on the higher space of that very Sandy Point, which is very low as mentioned in the description of the time, and exposed to inundation at an exceptional rise of the water. Furthermore the site offered very special advantages to a military garrison, because it commands a very extensive view over the entire central part of the Lake, both towards the North and the South. Finally the timber on the Point is all of younger growth,

1. Zebulon Montgomery Pike, an American General, was born in New Jersey, January 5, 1779, and was killed during the assault on York (Toronto), Canada, April 27, 1813. In 1805-06 he undertook exploring expeditions to the West, and visited Pike's Peak, Colorado.

which indicates that long ago a clearing was made there. In fact Father Guignas in the above-mentioned letter tells us, that the wood on the site of their Fort was very dense, but that much of it had been cut down during the winter after their arrival, because the cold season had been very long and intensely severe.

The second fort was built in 1732. Governor de Beauharnois, in his recommendation to the Minister of the Navy and Colonies, dated the 25th. of October, 1729, suggested that the new fort be built on a higher elevation, some four or five arpents away from the edge of the water, so as to avoid the recurrence of floods. No doubt the recommendation was carried out. In all probability this new fort was located on the site of the present Villa Maria, the Convent and Academy, conducted by the Ursuline Sisters. The plateau, on which the school stands, is the first and nearest elevation of land to be met with from Sandy Point or from the shores of the adjoining Lake. And as in the case of Sandy Point, so also on this spot the trees are all of a comparatively young growth; hence a clearing was made here also, for building or heating purposes. The Villa or the site of the ancient fort and Sandy Point directly below are about one mile East of the station of Frontenac on the Chicago, Milwaukee and St. Paul Railroad. Almost directly opposite from Sandy Point, on the Wisconsin shore of Lake Pepin, is the romantic cliff of Maiden Rock.

Some interesting finds were made not long ago in the neighborhood of old Fort Beauharnois. Near the station of Frontenac some workmen, while excavating the ground for a cellar in 1887, discovered two cannon balls of ancient make, which had the size of a smaller chicken egg but were completely round. General Israel Garrard, a well known settler in the old village of Frontenac, obtained possession of the interesting objects, and presented one to the Academy of Villa Maria. Probably these balls were fired from the Fort at some Indian enemy moving through the valley towards the settlement of the French.

. . . In the summer of 1897, the pupils of the State Training School of Red Wing, Minn., were camping on Sandy Point; and one

of the boys while out bathing found in a bay on the South side, a pile of ancient leaden bullets, about 100 in all. Seven of them were presented to Villa Maria by Miss Aemilia E. Willard, principal of the Training School. Perhaps the bullets were all in a bag and dropped into the Lake at the departure of the French. Both the cannon ball and the bullets are kept in the museum of Villa Maria Academy.

The Ursuline Convent and Academy of Villa Maria at Frontenac stand, therefore, on historic ground. The school was opened the 8th. of September, 1891; the Archbishop of St. Paul presided at the dedicatory exercises. In order to link the present with the past, in order to perpetuate the interesting history of Fort Beauharnois, His Grace blessed the beautiful chapel of the Convent with the invocation of St. Michael the Archangel, under whose patronage was erected the rude chapel of the old French post on Lake Pepin.

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The St. Paul Seminary.

St. Paul, Minn., April, 1909.

Fort St. Charles,

The Massacre in the Lake of the Woods, and the Discoveries Connected Therewith.

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THE history of the Forts on the large lakes to the West of Lake Superior is intimately linked to that of Fort Beauharnois. In both cases the discovery of the Western sea was the ultimate object; and the simultaneous existence of posts in the different localities was considered of prime necessity. A colonial officer, by the name of Pachot,¹ suggested in a letter written October 27, 1722, that an establishment be made at Tekamamiouen or Rainy Lake and at the same time one in the country of the Sioux. For, he said, as the Sioux are constantly at war with the Indians in the neighborhood of Rainy Lake, the French would certainly make enemies to themselves, if they went only to one of these regions. The route from Lake Superior to the Lake of the Woods was explored by Jacques de Noyon as early as

1. The Sieur Pachot was a native of Canada and joined the colonial army as a cadet. For some time he was Interpreter of the Huron language at Detroit; for gallant services in the war with the Foxes, in 1715-16, he was made an ensign; owing to his knowledge of the Indians, he was recommended as commandant among the Sioux by the Jesuits.

1688. The establishment of three posts: one at the mouth of the Kaministikwia river, one on Rainy Lake, and one on the Lake of the Woods, was recommended in 1716 by de Vaudreuil, the Governor of New France; and the first fort was actually erected in 1717 by the Lieutenant de la Noue, who occupied it up to the year 1721. Nothing further was done in those regions until the advent of the brave and intelligent explorer de la Verendrye.

Pierre Gaultier de Varennes, Sieur de la Verendrye, was born in 1685 at Three Rivers, Lower Canada, where his father, Rene Gaultier de Varennes, was Governor. At the age of twelve he joined the colonial army as a cadet, saw service in New England in 1704, in New Foundland in 1705, and sailed to France in 1706. There he took part in the campaign of Flanders and was present in the battle of Malplaquet in 1709, where he received nine wounds and was left for dead on the field. He recovered, however, and in compensation for his gallant services was made a lieutenant. A few years afterwards he returned to Canada; the Marquis de Vaudreuil gave him the rank of an ensign in the colonial army, and in 1726 appointed him commandant of the trading post of Nipigon, to the North of Lake Superior.

It was at this distant post, that de la Verendrye matured his plans of exploring the vast extent of the West in order to land, if possible, on the shores of the Pacific Ocean. He gathered all possible information concerning the Western country from the Indians and others in a position to help him. In 1728 an Indian by the name of Ochagach gave him an account of a large lake to the West, out of which flowed a river discharging itself, as he believed, into a great salt water. It seems altogether likely, that what the Indian described was nothing else but the Lake of the Woods, the Winnipeg river, and Lake Winnipeg. But de la Verendrye believed that the information thus furnished might lead to the discovery of the Western sea; and he sent a report of all this to the Marquis de Beauharnois, then Governor of New France. The report was taken to Quebec by Father de Gonnor, who happened to be at Michilimakinac on his return from the Sioux coun-

try. The missionary was convinced that little was to be expected from the post at Lake Pepin as to the discovery of the Western sea; and hence he agreed with de la Verendrye that the Northern route might prove more successful. Shortly afterwards de la Verendrye went to Quebec, and discussed his plans with de Beauharnois, who heartily approved of them. The government of Louis XV. declined to furnish any means for the equipment of a company required for such an undertaking; and thus de la Verendrye was left to his own resources. He obtained a monopoly of the fur trade in the country he was to explore; and on the strength of this he formed an association with several leading merchants of Montreal, who were to advance to him the means to conduct the trade and to push his journey of exploration.

The arrangement was concluded during the winter 1730-31; on the 8th. of June, 1731, de la Verendrye started from Montreal for the West. He had with him three of his sons, Jean-Baptiste, Pierre, and Francois, his nephew de la Jemmeraye, and a party of about 50 soldiers and voyageurs. At Michilimakinac he engaged Father Messaiger,¹ of the society of Jesus, to accompany the expedition as their missionary. On the 26th. of August they reached Grand Portage near the mouth of Pigeon river, which is about 15 leagues South-Southwest of Kaministikwia. There the men got frightened at the length of the portage to be made, which was about three leagues or from 7 to 8 miles; and they refused to accompany the explorer further West. Finally de la Verendrye, with the help of Father Messaiger, succeeded in winning to his view a certain number; and under the direction of la Jemmeraye and one of his sons, they continued the journey as far as the Western end of Rainy Lake, where they built a fort named St. Pierre in honour of their leader. De la Verendrye himself, with the other men, wintered at Kaministikwia.

1. Charles Michel Messaiger (Mesaiger) was born March 7, 1690; he entered the order of the Jesuits September 19, 1706; arrived at Quebec in 1722; returned to France October 20, 1749; died at Rouen, August 7, 1766.

In May, 1732, de la Verendrye received the news of what had been done at Rainy Lake together with a cargo of furs, which he sent at once to Michilimakinac for shipment to his partners at Montreal. On the 8th. of June following, he himself, the missionary priest, and the entire party set out for the Fort St. Pierre, following the chain of rivers and lakes that stretch from the mouth of Pigeon river on Lake Superior to Rainy Lake. They arrived at their destination on the 14th. of July. After a brief rest at the Fort St. Pierre, de la Verendrye set out again. Accompanied by 50 canoes of Indians he descended the Rainy river, and during the month of August he sailed into the Lake of the Woods. Following the advice of Father Messaiger he went along the Western shore, entered into a narrow bay, known as the Northwest Angle Inlet, and on its Southern shore erected a second fort, which he called Fort St. Charles in honour of the Governor Charles de Beauharnois. According to Father Aulneau, who arrived at the fort in 1735, the new establishment was an enclosure made with 4 rows of posts, from 12 to 15 feet in height, in the form of an oblong square, within which were a few rough cabins constructed of logs and clay, and covered with bark. A few more details are found in a memoir written on the subject the 28th. of September, 1733, where it is said: "the interior side of the Fort has 100 feet with 4 bastions. There is a house for the missionary, a Church, another house for the commandant, 4 corners of a building with chimneys, a powder-magazine, and a warehouse. There are also 2 gates opposite each other, and an observation tower, and the posts are doubled and have 15 feet above the ground."

De la Verendrye and his company spent the winter of 1732-33 at Fort St. Charles. In the spring of the year, 1733, he sent his nephew, la Jemmeraye, to Quebec in order to make a report to the Governor de Beauharnois, of what had been accomplished, and to obtain fresh supplies of ammunition and merchandise from his partners and creditors. Father Messaiger, finding himself indisposed, profited of the opportunity and returned to Montreal. Matters did not prosper to the satis-

faction of de la Verendrye, owing to the lack of confidence on the part of his creditors; and hence he resolved to go himself to Montreal. He departed from Fort St. Charles in the spring of the year 1734, and arrived at Montreal the 25th. of August following. There he met the Governor de Beauharnois, to whom he gave an account of what he had done so far and of his great hopes of further accomplishments in the future. He received new instructions from the Governor to continue his discoveries, although the French government declined, as before, to furnish any means for the enterprise. His partners were reassured with the prospects of large gains from the fur-bearing animals so abundant in those regions. They equipped a new expedition for him; and having thus settled all matters satisfactorily he departed from Montreal for the West on the 6th. of June, 1735. He took with him his fourth son Louis, and engaged a new missionary in the person of Father Jean Pierre Aulneau de la Touche, of the society of Jesus. He arrived at Fort St. Charles the 6th. of September.

In returning to Fort St. Charles, de la Verendrye hurried as much as possible, and to be less encumbered he left behind him the canoes carrying the provisions and supplies. Owing to the bad management of the leader of the convoy, the canoes did not reach the Fort before the winter, but remained behind at Grand Portage near the mouth of Pigeon river. This unfortunate incident was of grave consequence, for the supplies at Fort St. Charles were rather low, and the garrison faced a winter of privation. The scarcity of food was increased by the fact, that the harvest of wild rice had been poor that summer owing to high waters, and the Crees, i. e. the Indians in the neighborhood of the Fort, were gone to war, and thus did not bring the usual supply of meat from their chase. In the spring of the year 1736, the sufferings of the company were extreme, and it became absolutely necessary to send out some men for fresh provisions. The 2nd. of June, de la Verendrye despatched the *Sieur Bourassa*¹ with a few Frenchmen to

1. The *Sieur Bourassa* was one of several voyageurs and Indian traders by that name. The most noted was Rene, born in 1688, who settled at Michilimakinac. It was he who carried to Quebec the news of the massacre of the French.

Michilimakinac, who were to secure the prompt delivery of the goods he expected since the preceding autumn. About 12 leagues from the Fort, Bourassa was taken by a band of 130 Sioux Indians, who roamed about the Lake of the Woods in search of the Crees, their enemies from time immemorial. The savages complained to him that the French sold arms and ammunition to their enemies, the Crees. The reply of Bourassa that the French did the same to them (at the post of Lake Pepin) was not satisfactory; they tied Bourassa to a post and were about to burn him alive, when a Sioux woman in the employ of Bourassa pleaded in his behalf. Thus finally the Sioux set free Bourassa and his men, but deprived them of everything they had.

De la Verendrye did not hear of the misfortune that befell the Sieur Bourassa until 10 or 12 days afterwards. But evidently he did not think that the means taken by him to secure supplies were sufficient, for on the 3d. of June he took counsel with his men as to the best manner to obtain food, merchandise, and powder. It was resolved unanimously that three canoes manned by able men, be sent at once to Kaministikwia and from there to Michilimakinac, and that they return in all haste so as to make possible further discoveries. Father Aulneau, when hearing of this proposal, believed to have a good opportunity of seeing a fellow-priest, making his confession to him, and asking for advice on matters that troubled his delicate conscience. Consequently he asked for permission to accompany the expedition, and in order to insure a speedy return, he prevailed upon de la Verendrye to place his eldest son, Jean Baptiste, at the head of it. On the 5th. of June, de la Verendrye distributed the necessary ammunition to the small company, held an inspection of the men, and recommended to them to be on their guard against the Sioux, who as he had heard were cruising in the Lake in search of the Crees and might possibly insult them. Then the company, consisting of 21 men in all, embarked in the three canoes, Father Aulneau with six men occupied one, Jean Baptiste de la Verendrye with six men another, and the remaining seven the third. They were not gone very far from the Fort, about

seven leagues or from 16 to 17 miles, when they landed on an island in the Lake of the Woods, where they rested and probably put up over night. There they were surprised by the same band of prairie Sioux that despoiled Bourassa, and all were mercilessly put to death. The island where the tragedy occurred, has since been named Massacre Island.

A few words are here necessary on the manner of this treacherous slaughter and the motives that inspired it. When the bodies of the unfortunate victims were found, all except two were in a row, the one against the other. That of young de la Verendrye was stretched on the ground, face downwards, his back all hacked with a knife; there was a large opening in his loins, and his headless trunk was decked out with garters and bracelets of porcupine quill. The missionary was kneeling on one knee, an arrow in his side, a gaping wound in the breast, his left hand resting on the ground and his right hand raised. The heads of all were severed from their bodies; they had been placed on robes of beaver skin, and most of them with the scalp missing. As to the particular circumstances, under which the massacre occurred, the accounts differ. De la Verendrye himself, in the report presented to the Governor de Beauharnois, believed that the members of the party were killed while the Indians deliberated in their council as to what to do with them. His opinion was based on the fact that the bodies were found in a row, one against the other—Father de Gonnor, writing in the summer of the year 1736 to another member of the Society of Jesus, said: "He (Father Aulneau) was surprised with 20 other Frenchmen, but it is not known how they were put to death. No premonitory sign of distrust on the part of the Indians was noticed, nor were the victims tortured, as they are wont to be when prisoners are taken in battle. It is conjectured that they were surprised while asleep, and received their death blow unawares. The heads of all were then severed from the bodies"—Father Lafitau, S. J., who passed many years at Sault St. Louis (Caughnawaga, Quebec), writing from Paris to the General of the Jesuits, April 4, 1738, gives the fol-

lowing account: "The savage band stole upon them unawares, and slaughtered them all. Father Aulneau received two thrusts of a knife, and was decapitated"—Father Du Jaunay, S. J., writing from Michilimackinac to Madame Aulneau in 1739, says: "Concerning the circumstances accompanying the death of your dear son, here is what I have learnt from hearsay. In the first place, the majority of the Indians implicated were averse to putting him (Father Aulneau) to death. In the second place, it was through sheer bravado that a crazy-brained Indian set at naught the consequences which held the others in awe"—Father Felix Martin, S. J., who about the year 1860 gathered up the records concerning this massacre, wrote as follows: "The Sioux Indians stealthily landed on the island without attracting notice, and rushed upon the explorers who were off their guard. Many were pierced with arrows or were felled with the tomahawk. Some sought safety in flight only to perish in the waves. Father Aulneau, wounded by an arrow, fell upon his knees, when an Indian, coming up behind him, dealt him the death blow with his tomahawk. All the baggage was pillaged, but the Indians dared not touch the body of the missionary. Three weeks after the occurrence, a party of Indians of the Sault, passing by the spot, found his body un mutilated. Not being able to dig a grave for it, as the island was all rock, they raised over the body a cairn one or two metres in height. Mr. Belcourt,¹ a missionary stationed at Pembina (N. Dak.), in 1843 visited the place and saw the tumulus. He gathered on the very spot the tradition of the massacre from the lips of an Indian whose father had helped to prepare a sepulchre for the missionary." The indications furnished by de la Verendrye are about the best, and combining all the statements the bloody drama was enacted in about

1. George Anthony Joseph Belcourt was born in Canada in 1803, and was ordained priest in the Seminary of Nicolet in 1826. In 1831 he came to St. Boniface, Man., and remained in the Northern missions until the year 1859; for many years he had charge of the parishes of Pembina and St. Joseph (Walhalla), N. Dak. In 1859, he returned to Canada, had charge of parishes in the Prince Edward and Magdalen Islands, and died in 1875. He was buried at Memramcook, N. B.

the following way: The day after their departure from Fort St. Charles, the 21 men were taken by surprise on a small island and made prisoners. The Sioux then deliberated on their fate, and the majority of them wished to save Father Aulneau. But a young warrior, meaning to distinguish himself, dealt a blow on the head of the missionary. The view of blood incited the passion of the savages, who attacked the party and succeeded in putting them all to death after some struggle on the part of the victims. The body of Father Aulneau was more respected than those of his companions, although his head was cut off just like those of the others. To know more about this tragedy is practically impossible, and all the details of it will probably remain a mystery forever.

The motives that inspired the Sioux in this bloody deed were undoubtedly thoughts of revenge. The Sioux from time immemorial were irreconcilable enemies of the Indians around Fort St. Charles, i. e. of the Crees and the Assiniboinis, although the latter were originally of the same stock as the Sioux and spoke nearly the same language. As the French of Fort St. Charles were friendly to the tribes around them, they incurred the displeasure of the savage Sioux. The latter expressed openly their feeling to the *Sieur Bourassa*, as mentioned before. Their hatred was increased by an incident which happened near Fort St. Charles. The Indians with *de la Verendrye* one day fired upon a party of Sioux, who visited the site of the Fort. The Sioux demanded indignantly who had done the firing, and the Crees answered, the French. The thought of revenge took hold of the Sioux at once. Against young *de la Verendrye* they had some special complaints. Several years previous to the massacre, the Crees chose him for their leader and chief, and thus induced him to conduct a party of theirs on a war against the Sioux. The fact is attested in the memoirs of *de la Verendrye* and in the reports of the Governor *de Beauharnois*, both written during the year of the massacre. There was an extenuating circumstance in favour of young *de la Verendrye*, likewise attested by the Governor. Although the young explorer accom-

panied the war party of the Crees for some time, he soon desisted and took no part in the hostilities. The Governor, when hearing of this incident, forbade most strictly de la Verendrye to send in the future any Frenchmen with a war party of Indians against another nation. His peremptory orders were to maintain the savages in peace, union, and tranquillity.

More than a couple of weeks passed before de la Verendrye obtained complete information of the terrible tragedy that overtook the expedition sent out by him. On the 12th. of June, 3 Monsouis or Monsoni¹ Indians told him about the capture and the release of the *Sieur Bourassa* by the Sioux Indians on the 4th. of June. The account was confirmed by a letter written by Bourassa himself from Fort St. Pierre the 6th. of June, and received at Fort St. Charles the 14th. This unpleasant news naturally alarmed de la Verendrye. On the 17th. of June there arrived at Fort St. Charles the *Sieur Le Gros*² with two canoes laden with provisions, which had remained at Kaministikwia over winter. De la Verendrye questioned him anxiously whether he had any information concerning the convoy. At his negative reply the explorer resolved to send out a fresh expedition in search of the missing party. On the 19th. of June the *Sieur Le Gros* and a party of 8 valiant men were commissioned to go after them and to follow exactly the same course. They soon found the victims of the Sioux cruelty; on the 22nd. of June they were back to Fort St. Charles and carried the sad news to the commandant and the garrison. Two of the canoes used by the party were discovered the 18th. of August in a Southern bay of the Lake by two Monsouis Indians, and the other was found on Massacre Island. With the two French boats were over 20 canoes owned by the Sioux, in which there was a quantity of blood, which indicated that a desperate struggle occurred between the

1. The Monsouis or Monsoni were a tribe of North American Indians, located to the North of the Lake of the Woods. They were of Algonquian stock and related to the Ojibways.

2. Daniel Le Gros, or Legras, a voyageur and Indian trader, was born in 1698; he was Interpreter for the king among the Indians.

French and the Sioux before the death of the former. The bodies of the 21 Frenchmen received a temporary grave on the island, where the massacre occurred. On the 17th. of September de la Verendrye sent his sergeant and 6 men to remove the bodies of Father Aulneau and of his son; they were taken to Fort St. Charles and buried the 18th. underneath the chapel with the heads of all the French that were killed in that encounter.

The Indians in the neighborhood of Fort St. Charles displayed much sympathy with de la Verendrye over the death of his son and the other Frenchmen. The three nations of the Monsouis, the Crees, and the Assiniboins sent repeatedly delegations to him, which offered their services in a war of revenge against the Sioux. They went so far as to ask de la Verendrye himself to come with them at the head of their expedition. But the explorer was rendered more prudent by his misfortunes. He thanked the delegates of the three nations for the offer of their sympathy and help, but declined to go with them on an expedition of revenge. He advised them also against the enterprise by telling them that the Sioux would certainly return and heap greater afflictions upon them. He said furthermore, that the French among the Sioux (at Fort Beauharnois) would certainly suffer, and more French blood would be shed. As a matter of fact the French at Fort Beauharnois suffered from the hostility of the Sioux even without the wars of the allied nations of the North. On the 23d. of August, 1736, they received letters written by the Sieurs Nolan,¹ Legras,² and Bourassa from the Pointe at Chaquamegon Bay, which informed them of the massacre in the Lake of the Woods. The Sioux became more and more insolent; and their conduct forced the French to evacuate the post in May, 1737. De la Verendrye was guided in his attitude also by very explicit instructions of Governor de Beauharnois, which he communicated to the allied tribes.

1. Charles Nolan, voyageur and Indian trader, was born in 1694, and died in 1754. He was the son of a merchant of Montreal, named Jean Baptiste Nolan.

2. Daniel Legras, the same as Le Gros, about whom cf. p. 123, Note 2.

The great misfortune suffered by de la Verendrye did not make him desist from showing his loyalty to the government of Canada. On the 4th. of November 1736, when the feast of St. Charles, the patron saint of the Governor, arrived, all the French and the savages assembled at Fort St. Charles, celebrated it with the firing of three salutes from the gun of each and with a display of fireworks.

The activity of de la Verendrye was not confined to Fort St. Charles; he never lost sight of his plan to discover the Western sea. During the summer of the year 1733 his elder son Jean Baptiste descended to Lake Winnipeg, went up the Red River for about 5 leagues, and established there the Fort aux Roseaux, which however was abandoned soon afterwards. In the autumn of the year 1734 la Jemmeraye established another post near the mouth of Winnipeg River, which he called the Fort Maurepas. He was there again during the winter of 1735-36, and was joined early in the spring by the two sons of de la Verendrye: Jean Baptiste and Pierre. La Jemmeraye was taken ill early in 1736, but still went to the Fort aux Roseaux, where he wished to prepare the savages of those regions for the expedition of de la Verendrye. The fatigues and privations, to which he had been exposed, brought about his death the 10th. of May, 1736. His two cousins deposited his mortal remains and returned to Fort St. Charles, where they arrived the 2nd. of June, and communicated the sad intelligence to their father. The prosecution of further discoveries was necessarily stopped owing to the misfortunes that befell de la Verendrye. It was only in September, 1738, that he went further West from St. Charles. He descended the Winnipeg River to the Lake of the same name, then went up the Red River, entered the Assiniboine up to a point near the present town of Portage La Prairie, and erected there a post called Fort La Reine. From there he went with a small company of men overland to the villages of the Mandan¹ Indians, who dwelled in a Southwesterly direction from Fort La Reine along the

1. The Mandans were a tribe of North American Indians and belonged to the Sioux family.

course of the upper Missouri. He remained there for a short while and was back at Fort La Reine the 11th. of February, 1739. His two sons Pierre and Francois pushed still further west. During the years 1742-43 they reached as far as the Rocky Mountains, which they beheld for the first time on New Year's day, 1743. It is disputed among writers, whether they saw only the Big Horn range of the Rockies in Wyoming, or the Belt range in the neighborhood of the present city of Helena, Mont. The latter opinion seems the more probable. On the 2nd. of July, 1743, the two explorers were back to Fort La Reine. Further journeys were made by de la Verendrye and his sons along the shores of Lake Manitoba and Northern Lake Winnipeg; they followed also the course of the Saskatchewan River up to the Forks. But the great object, the discovery of the Western sea, was never attained; the blame rests with the government of Louis XV. The king and his advisers were shortsighted enough to refuse to the intrepid explorers the means required for the equipment of a small company of men, who might carry out the enterprise successfully, unhampered by traders and Indians. In 1746 de la Verendrye received a small compensation for the services rendered to France by being promoted to the rank of a captain. A greater honour was conferred upon him in 1749; he was decorated with the Cross of St. Louis. The recognition thus received aroused once more his zeal for discoveries in the West; he declared himself ready to start again the following spring. But one obstacle interfered; he was taken ill and died at Montreal the 6th. of December, 1749. The sons of de la Verendrye were deprived of the fruits, of which they had sown the seeds together with their father. They could not obtain permission to continue their explorations, and were not even allowed to secure their personal property in the forts which they themselves had constructed. The Governor de la Jonquiere turned over the Western forts with all they contained to Captain Jacques le Gardeur de Saint-Pierre.

Concerning the life of Father Aulneau, the missionary and martyr of the Lake of the Woods, little was known up to the year 1890. Dur-

ing the season of Advent, 1889, several priests of the Society of Jesus were giving a mission in a small town of la Vendee in France. There they met the descendant of the Aulneau family, who informed them that a number of letters, written by Father Aulneau or about him, were in his possession. He allowed the letters to be copied, and furnished several interesting details on Father Aulneau. The letters were first published in the Canadian Messenger, and afterwards, together with other documents, in book-form by Rev. Arthur E. Jones, S. J. (Montreal, 1893).

Jean Pierre Aulneau de la Touche was born of a noble family at Moutiers, in la Vendee, France, the 21st. of April, 1705, and joined the Society of Jesus at the age of 15. Of his three brothers one became likewise a Jesuit, and one a Sulpician; and a sister of his joined a religious community. The 29th. of May, 1734, he sailed from La Rochelle, France, for Canada on the king's vessel, the "Ruby;" he landed at Quebec the 12th. of August following. Owing to the crowded and filthy condition of the vessel the pest broke out among the passengers; and Father Aulneau laboured among the sick to alleviate their bodily sufferings and to bring peace to their souls. He was stricken himself with the dread disease after landing, and twice was at the point of death. However, he recovered; in the spring of 1735 he was appointed to the distant mission of Fort St. Charles to replace Father Messaiger. After having spent a short time at Montreal and at Sault St. Louis (Caughnawaga) he started for his destination the 21st. of June, the feast of St. Aloysius, and reached Fort St. Charles October 23d., 1735. During the following winter he learned enough of the Cree language to be able to systematize it; and in this manner he hoped to do much good. He acquired also some knowledge of the language of the Assinboins; settled along Lake Winnipeg, to whom he expected to go in the latter part of the year 1736. From there he intended to push further West to the more sedentary tribes of Indians, in order to evangelize them according to the instructions of his Superiors. All these plans came to naught by the savage death

inflicted upon him. If Father Aulneau demanded to go to Michilimakinac with the expedition, it was not that he was discouraged or intended to abandon the mission. His intention was to return to Fort St. Charles, and in order to accomplish the journey more speedily he asked that young de la Verendrye be at the head of the party. His only object was to go to confession and to seek advice from a fellow-priest on troubles to which his extreme delicacy of conscience had given rise. That much is said almost textually in a letter written in the summer of 1736 by Father de Gonnor, then stationed at the Huron mission of Notre Dame de Lorette¹—Father Aulneau was a saintly missionary, filled with the spirit of self-denial and zeal for the salvation of souls. This alone made him accept the hard mission in the distant West, in which he felt sure privations would not be wanting, and even death might surprise him. At first when he received intimation of his appointment he felt very repugnant towards accepting it. The reason was more the lack of a companion in the person of a fellow-priest than any consideration of bodily comfort. At last, however, he made this sacrifice also together with the others, and submitted obediently to the voice of his Superior. Of his impending death he seemed to have a presentiment. In a letter of his written at Fort St. Charles the 30th. of April, 1736, to a Jesuit priest, he mentioned that instead of all further plans of his being realized the news of his death might soon reach the ear of his friend.

In regard to the site of Fort St. Charles the knowledge up to the year 1908 was rather uncertain. Prof. Winchell of St. Paul, in the article quoted among the references, says that it was at the Southwest corner of the Lake of the Woods, and almost exactly where the Minnesota boundary was later established, i. e., on the 49th. parallel of latitude. His opinion was based on such ancient maps as those of de la Verendrye (1737), of Bellin² (1755), of Thomas Jefferys³ (1762),

1. The mission Notre Dame de Lorette was in the Huron village of Jeune Lorette, commonly known as Indian Lorette, about 8 miles from Quebec, in a Northwestern direction.

2. Bellin was an engineer of the French Navy, a member of the French Academy of the Navy, and of the Royal Society of London.

3. Thomas Jefferys was a Geographer to His Majesty, the King of England.

and others. In the letter written by Father Aulneau from Fort St. Charles it was said to be on a bay on the Southwest side of the Lake; a rather vague indication, since the indentations of this body of water in the shore-line are very numerous. Interest in the historic localities of these regions was reawakened with the discovery of the Aulneau letters. As early as the year 1890, in the month of July, some Jesuit Fathers from St. Joseph's College, St. Boniface, Man., visited Massacre Island. On one of the more elevated rocks they erected a cross with an inscription in French commemorating the massacre of Father Aulneau, S. J., in 1736. Monseigneur Langevin, Archbishop of St. Boniface, Man., desired for a long time to recover the remains of Father Aulneau and his companions, and thus to ascertain the exact location of Fort St. Charles. In the summer of 1902 he organized an expedition, in which he himself took part. The members of the party visited Massacre Island on the 2nd. of September; on the 3d. they entered the narrow bay of Northwest Angle Inlet and landed on the North shore some distance to the West from the entrance. They were guided by two Indian chiefs, Powassin and Andakamigowinimi, who told them that there were the ruins of an ancient French fort. In fact they found the remnants of a chimney, and believing themselves to be on the site of Fort St. Charles, they erected a cross with an inscription in French: "Fort St. Charles, erected in 1732, visited in 1902." During the summer of 1905 another expedition was organized, headed again by Monseigneur Langevin. A visit was made to Massacre Island, and a small frame chapel, dedicated to the Queen of Martyrs, was built on the Western shore. In the summer of 1907 the North shore of Northwest Angle Inlet was revisited; remnants of two more chimneys were found, and a new cross was put up in the place of the former destroyed by fire.

However, a complete success in the enterprise was reserved to the expedition of 1908. With the consent of Monseigneur Langevin and of the previous expeditions the Jesuit Fathers of the College at St. Boniface, Man., were to continue the search for the Fort St. Charles

in the summer of 1908. During the second and third week in July a delegation from said College revisited the spot on the North shore of Northwest Angle Inlet and resumed the work of exploring. But soon they gave it up, because it dawned upon them, that they might be on the wrong track. In one of the previous expeditions the Indian chief Andakamigowinimi said that on the South shore, but a little further West, there were likewise remnants of chimneys. The Fathers decided to follow these indications. At a point about two miles up the bay, close to the water's edge, they found the foundations of three chimneys, pieces of wooden posts, a number of human bones, nails and other implements. By further digging they were able to trace the entire line of posts that surrounded a square; in the spots where the posts had stood, it was easy to plunge a wooden stick, which was impossible in places immediately adjoining. The posts had been in double rows all around in such a way that the one of either row corresponded to the empty space between two of the other row. Further investigations were made during the following month, from the 6th. to the 11th. of August; and this time the Jesuit Fathers had with them the Rev. A. Beliveau, chancellor and representative of Monseigneur Langevin, and Judge L. A. Prud'homme of St. Boniface, Man. The latter took part in the previous expeditions, and wrote the account of the discoveries made in 1908. In these memorable days the explorers excavated within the enclosure of the above line 19 skulls, 3 entire skeletons (1, 2, 3,) placed close together, and 2 other skeletons (4, 5,) without heads placed together in a wooden case, the remnants of which although decomposed were still visible. With the skeleton 4 were found a key and various other smaller objects; with the skeleton 5 were found 3 points of arrows, 14 grains of beads, several keys, a buckle, a small hook or robe-fastener, and various smaller objects. Apart from all that, they found a number of things, such as balls, nails, knives, scissors, fragments of glass and others.

The discoveries square so well with all that we know of Fort St. Charles and its history, that the conclusion can scarcely be withheld:

the site determined upon by the explorers of 1908 to be really the location of the former French post. According to Father Aulneau the Fort was an oblong square surrounded on all sides by posts; according to the memoir of 1733, written by de la Verendrye or on indications furnished by him, it was 100 feet long and had a double row of posts all around. The oblong square traced by the discoverers is 100 feet long from North to South by 60 feet wide; and the line of posts is doubled. The three chimneys evidently served to heat the larger house—used probably for the garrison of the Fort—the house of the commandant, and that of the missionary, all found within the enclosure. The 19 skulls to all appearances are the 19 heads of the companions of Father Aulneau and young de la Verendrye, which were taken from Massacre Island and buried under the chapel of the Fort. The skeletons 4, 5, correspond visibly to the bodies of de la Verendrye and Father Aulneau, taken likewise from Massacre Island and interred in the Fort. First they were found without heads, because at the massacre all the heads were severed from their bodies. Probably at the time of removing the remains neither the head of de la Verendrye nor that of Father Aulneau could be found or identified. It is quite likely that the Sioux took along that of de la Verendrye, the chief of a hostile tribe. Perhaps that of Father Aulneau was decomposed more quickly on account of the blows received. Secondly, the skeleton 4, according to the judgment of eminent medical authorities of St. Boniface, Man., was that of a young man at least 20 years of age; the skeleton 5 that of a man probably 30 years. The first estimate fits the case of Jean Baptiste de la Verendrye, born the 5th. of September, 1713, who at the time of his death was 22 years and 9 months old. The second fits that of Father Aulneau, born the 21st. of April, 1705, who at the time of the massacre was 31 years, a month and a half old. Thirdly, the body of de la Verendrye was found with a deep wound in his loins; and the skeleton 4 still shows traces of it, there is a large gap in the sacrum. Fourthly, with the skeleton 4 was found a key, which probably served for the case containing documents, books of account or the

like; de la Verendrye must have carried with him something of the kind. Similarly the keys found with skeleton 5 served probably for one or several cases carried by Father Aulneau, which contained the chalice or other objects. The grains of beads found with the same skeleton are such as are attached by the Jesuit priests to their girdle; and the hook was similar to the one used by the Jesuits for fastening the upper part of their robe.

It is impossible to know to whom belonged the skeletons 1, 2, 3; and for the present matter it is of little consequence. They were of a young man not more than 18 years of age, of a strongly built man about 50 years old, and of a child about 7 years old.

All the objects and remains found by the discoverers were transferred to St. Boniface, Man., where they are kept with all the honours due to the intrepid heroes, who distinguished themselves in the services rendered to their country and to their religion. Before the explorers departed from the memorable spot they transferred the cross erected on the North shore to the new site and corrected the inscription, which now reads: "Fort St. Charles, founded 1732, discovered 1908."

For the people of Minnesota it is interesting to know, that the Fort St. Charles was located in what is now territory of the State of Minnesota. It was built on the Southern shore of Northwest Angle Inlet, about two miles West of the Northeastern extremity of American territory, known as American Point. According to the estimate of Father Jones, S. J.¹, its latitude is about $49^{\circ} 21' 26''$, and its longitude West of Greenwich about $95^{\circ} 4'$ or a few minutes farther West. And that locality is in the extreme Northern part of Beltrami County, which stretches into the Lake of the Woods and beyond the 49th. degree of latitude, the boundary line between the United States and

1. Cf. The Aulneau Collection, p. 73, Note.

Canada, West of the Lake of the Woods.¹

As to Massacre Island, it was identified by the Jesuit Fathers on their excursion in 1890. They were transported to the place on a steamboat commanded by Captain Laverdiere, who knew well the Lake of the Woods and Massacre Island from the tradition of the Indians. The savages hold in horror this small island; they never land on it, nor do they dare to point to it with their fingers. A half-breed by the name of Chatelain, who was about 80 years old in 1890, testified to the correctness of the tradition; and what he knew he had learned from his father, who died at a very advanced age. Hence these two witnesses take the tradition back almost to the days of de la Verendrye. The island is in a Southwestern direction from Fort St. Charles, about 18 degrees South by East, and is located at the end of a narrow crossing, very close to and West of Bay Island. The distance from the Fort in a direct line is about 12 miles, which would make about 20 miles with the detours around American Point and the various other islands situated along the route. Unlike the Fort St. Charles it is found in the Canadian part of the Lake.²

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The St. Paul Seminary.

St. Paul, Minn., April, 1909.

1. It is a strange incident in the history of boundary treaties, how that strip of land, which is inaccessible from other American soil, except by crossing the broad surface of the Lake of the Woods, became part of the territory of the United States. The original intention of the American treaty-makers after the Revolutionary War was to reach the source of the Mississippi river, which was believed to be due West from some point of the Lake of the Woods. Hence, in the treaty of peace concluded in 1782-83, the boundary line was to run through the Lake of the Woods to the most Northwestern point of it, and from thence on a due West course to the river Mississippi. Afterwards, when it was discovered that the source of the Mississippi was much more below, and when the 49th. degree of latitude was adopted as the boundary line to the West of the Lake of the Woods, the line through the Lake to the most Northwestern point of it was still retained. It was located at the Western end of the narrow bay, known as Northwest Angle Inlet, and from there a straight line was drawn South to meet the 49th. parallel. Cf. Alfred J. Hill, in the essay on the Northwestern boundary of the United States, in "Minnesota Historical Collections," vol. VII. (Minneapolis, 1893); A. N. Winchell, Minnesota's Northern Boundary, in "Collections of the Minnesota Historical Society," vol. VIII. (St. Paul, 1898).

2. The above measurements were verified by Prof. Winchell of St. Paul, on the map containing the Northern section of the Lake of the Woods, made by A. C. Lawson, for the Canadian Geological Survey.

CHRONICLE
OF
CURRENT EVENTS.

The following is a brief synopsis of events interesting to Catholics in the Northwest, which have occurred since the preceding issue of the *Acta et Dicta*.

LAYING OF THE CORNERSTONE OF THE CHURCH OF ST. MICHAEL, GRAND FORKS, N. D.

On June 10, 1908, the Right Reverend John Shanley, Bishop of Fargo, laid the cornerstone of the new Church of St. Michael, Grand Forks, N. D., which replaces the one destroyed by fire last year. Reverend E. J. Conaty is the pastor.

ANNIVERSARY OF THE FOUNDING OF THE COLONY OF GRACEVILLE, MINN.

The thirtieth anniversary of the founding of Graceville, Minn., one of the colonies established by Archbishop Ireland, was observed on June 24, 1908, by a religious and a civil celebration. Solemn High Mass was celebrated in the Church of the Holy Rosary by the Rev. J. J. Molloy, of Willmar, assisted by the Reverend L. P. Haupt, of Collis, and John Fahey, of Cedar Lake, Minn., as Deacon and Subdeacon respectively. Archbishop Ireland preached the sermon. Dinner was served on the grounds adjoining the Church; and the afternoon was spent in athletic games, etc.

At the evening exercises Archbishop Ireland delivered an address in which he congratulated the people on the progress the colony had made and strongly urged them to remain on the farm and not seek the city in an attempt to better their conditions. Among the speakers were Senator Moses Clapp of St. Paul who referred to the wonderful growth of Minnesota, though yet in its infancy, John D. O'Brien, of St. Paul, and Congressman Volstead.

The following morning Solemn Requiem Mass was offered up by the Rev. John Fahey with Rev. C. Thiebault of Brown's Valley, as Dea-

con and Rev. William Keavey, assistant pastor of Graceville, as Sub-deacon.

The colony of Graceville was named in honor of Bishop Grace of St. Paul. The Reverend Michael O'Brien was in charge of the parish at the time of the celebration.

JUBILEE OF THE REV. THEODORE HEGEMANN, S. J.

The Reverend Theodore Hegemann, S. J., pastor of the Church of Sts. Peter and Paul, Mankato, Minn., celebrated the twenty-fifth anniversary of his ordination on June 24, 1908, with a Solemn High Mass at which the Right Reverend Msgr. Abbelin, of Milwaukee, preached an appropriate sermon in German. At the evening exercises the Reverend Jubilarian was presented with a purse of one thousand dollars by the young people of the congregation.

DEDICATION OF THE CHURCH OF ST. JOHN, BEULAH, WYOMING.

The Right Reverend J. J. Keane, Bishop of Cheyenne, dedicated the Church of St. John at Beulah, Wyo., on July 17, 1908. The Very Rev. M. J. Noesen, V. G., of Deadwood, S. D., was celebrant of the Solemn High Mass with Father Columban of Sturgis, S. D., Deacon, and Father J. A. Chasse, of Spearfish, S. D., Subdeacon. The congregation at Beulah is ministered to by Father Chasse of Spearfish.

DEDICATION OF THE CHURCH OF THE HOLY FAMILY, MITCHELL, S. D.

On July 25, 1908, the Right Reverend Thomas O'Gorman, Bishop of Sioux Falls, S. D., dedicated the new Church of the Holy Family at Mitchell, S. D., after which he celebrated Pontifical Mass. The sermon was preached by the Very Rev. J. P. Moran, O. P., of Minneapolis, Minn. Bishop O'Gorman complimented the congregation on

the beautiful Church costing about \$70,000, which they had erected under the direction of the pastor, Rev. J. J. Shea. He then administered the Sacrament of Confirmation to one hundred and twenty persons. Among those present at the celebration were: Right Reverend Msgrs. Flynn, V. G., of Madison; Sheehan, of Elkton; Mensing, of Webster; and Very Rev. M. J. Noesen, V. G., of Deadwood.

DEDICATION OF THE NEW CHURCH AT JESSE, N. D.

The new church at Jesse, Griggs Co., N. D., of which the Rev. H. Bruenagel, of Sanborn, is pastor, was dedicated by Bishop Shanley of Fargo, on Sunday, August 9, 1908. The sermon was preached by the Rev. Edward Geraghty, of Jamestown, N. D.

DEDICATION OF THE CHURCH OF ST. ANDREW, COMO, MINN.

The Church of St. Andrew, Como, Minn., recently enlarged and renovated under the direction of the pastor, Rev. George A. Arctander, was dedicated by Archbishop Ireland, of St. Paul, on August 16, 1908. Solemn High Mass was celebrated by the Very Rev. H. Moynihan, D. D., President of the College of St. Thomas, with Rev. Michael Ryan as Deacon and Rev. James Moynihan, D. D., as Subdeacon. The sermon was delivered by the Most Rev. Archbishop who also organized a total abstinence society.

ANNIVERSARY OF THE FOUNDING OF COLONIES AT FULDA, ADRIAN AND AVOCA, MINN.

The celebration in honor of the thirtieth anniversary of the founding of Fulda, Adrian and Avoca, in Southern Minnesota, began at Fulda on August 17, 1908. The Right Reverend Joseph B. Cotter, of Winona, was celebrant of Pontifical Mass at which Archbishop Ireland, who established these colonies, preached. In the afternoon there was a parade after which addresses were delivered by Archbishop

Ireland, State Treasurer Dinehart, of Slayton, and Bishop Cotter. On August 18, Archbishop Ireland celebrated Pontifical Mass at Adrian and afterwards spoke at a reunion of the pioneers. Avoca was the scene of the festivities on the following day.

DEDICATION OF THE CHAPEL OF ST. FRANCIS XAVIER, MINNEAPOLIS, MINN.

The new Chapel of St. Francis Xavier of the Minneapolis Catholic Orphan Asylum, was blessed by the Right Reverend James McGolrick, of Duluth, on Sunday afternoon, August 30, 1908. The dedication sermon was delivered by the Most Reverend Archbishop Ireland of St. Paul. The Rev. Cornelius McDevitt is resident chaplain at the Orphanage.

DEDICATION OF THE CHURCH OF ST. RAPHAEL, VERONA, N. D.

The Church of St. Raphael, Verona, N. D., of which the Rev. P. B. Fogarty, of Lisbon, is pastor, was dedicated in August by Bishop Shanley, of Fargo, assisted by the Revs. John Tracey, of Minneapolis, who preached the sermon, Alexander McDonald, of Sheldon, and the pastor of the parish. The Church cost about \$6,000.

CELEBRATION IN HONOR OF REV. DEAN COLLINS, MAN- DAN, N. D.

The fortieth anniversary of the ordination of the Rev. Dean D. V. Collins, of Mandan, N. D., was observed on September 8, 1908. At the Solemn High Mass said by the Rev. Jubilarian, Rev. J. A. Lemieux, of Fargo, was Deacon and Rev. Father Clemens, O. S. B., of Bismark, was Subdeacon. The sermon was preached by the Right Rev. Abbot Vincent Wehrle, O. S. B., of Richardton, N. D. At the banquet, Bishop Shanley and a number of prominent priests and laymen delivered addresses. All the citizens of Mandan irrespective

of religious belief and nationality joined in the celebration.

Dean Collins was ordained in 1868 by the Bishop of Wheeling, W. Virginia, and labored for twelve years in that Diocese. He came to North Dakota in 1880 and was pastor successively at Springfield, Elk Point and Fargo before coming to Mandan in 1894.

GOLDEN JUBILEE OF THE PARISH OF ST. FELIX, WABASHA, MINN.

The Golden Jubilee of the parish of St. Felix, Wabasha, Minn., was celebrated the 14th., 15th., and 16th. of October, 1908, with the participation of Rt. Rev. Joseph B. Cotter, Bishop of Winona, Rt. Rev. James Trobec, Bishop of St. Cloud, Rt. Rev. Monsignor G. Jacquemin of Rome, Rev. Max Wurst, the present Rector, and many other priests. To enhance the solemnity of the occasion the Holy Father Pius X. sent his apostolic blessing through his Secretary of State, Cardinal Merry del Val. The evening of the 14th. the pupils of the parochial school presented the drama "St. Elizabeth" to the satisfaction of all present. On the morning of the 15th. a Pontifical High Mass was celebrated by Rt. Rev. Bishop Trobec; the sermon was preached by Rt. Rev. Bishop Cotter. On the morning of the 16th., a Requiem High Mass was sung by Rt. Rev. Monsignor Jacquemin; the sermon was preached by Rt. Rev. Bishop Trobec. Appropriate entertainments were given both in the afternoon and evening of the 15th.

The congregation of Wabasha was organized by Father Felix Tissot, who was sent there, in October, 1858, by Father Augustine Ravoux, then Administrator of the Diocese of St. Paul. He was succeeded, in October, 1866, by Rev. James Trobec, since promoted to the Bishopric of St. Cloud. In October, 1887, Father Max Wurst was installed in his place, and still directs the souls of St. Felix parish. It is remarkable that in the long run of 50 years only three priests were at the head of that congregation, something rare in the history of parishes in the West. An interesting historical sketch of Wabasha

and St. Felix parish is found in the souvenir book issued on the occasion of the Jubilee; a copy of it is in the library of the St. Paul Catholic Historical Society.

GOLDEN JUBILEE OF THE PARISH OF ST. BONIFACE, MINNEAPOLIS, MINN.

Sunday, October the 18th., 1908, was set aside by the parish of St. Boniface, Minneapolis, Minn., for the celebration of its Golden Jubilee. The service in the morning consisted of a solemn High Mass, at which Rt. Rev. Peter Engel, O. S. B., Abbot of St. John's Abbey, Collegeville, Minn., assisted; and of a masterly discourse delivered by Rev. Jerome Heider, O. S. B., Rector of the Assumption parish, St. Paul, Minn. In the evening an appropriate entertainment was given by the Zenith Club, composed of young people of the parish. The present Rector of the congregation, Rev. Adrian Schmitt, O. S. B., gave an interesting account of the history of the parish.

The parish of St. Boniface consists of Catholics of German origin, and is the second in point of time in the city of Minneapolis. The impulse towards its foundation was given during a mission held at St. Anthony's church by Father Wenninger, S. J., in the autumn of the year 1856. The first church was completed in 1858; in the month of October of that year Mass was said for the first time in the sacred edifice by Rev. Demetrius De Marogna, O. S. B., then Rector of the Assumption parish in St. Paul, Minn. For a number of years the parish was administered by various priests of the diocesan Clergy and the Benedictine order, until in 1874 the Benedictine Fathers of St. John's Abbey took charge of it and laboured in it ever since.

GOLDEN JUBILEE OF THE PARISH OF THE GUARDIAN ANGELS, CHASKA, MINN.

The parish of the Guardian Angels of Chaska, Minn., celebrated its Golden Jubilee on Sunday, October the 18th., 1908, contempora-

neously with the parish of St. Boniface in Minneapolis. At the solemn High Mass in the morning Father Guido Knepper, O. F. M., the present rector, was celebrant; Father Casimir Hueppe, O. F. M., former Rector of the parish, preached the sermon. In the afternoon there was a parade consisting of the boys of the parochial school and the men of the parish; it was followed by a "Catholic Day" in the basement of the church, during which instructive discourses were given by various speakers. During the course of the evening an appropriate entertainment was given in the City Hall.

The parish of the Guardian Angels in Chaska was organized in 1858 by a few settlers in the valley of the Minnesota River under the direction of Father Bruno Ries, O. S. B. The first church was completed in 1860; previously to that services were held in the homes of the Catholic settlers. Up to the year 1876 the congregation was directed by various priests of the Benedictine order or of the diocesan Clergy; and then Rt. Rev. Thomas L. Grace, Bishop of St. Paul, entrusted it to the Fathers of the Franciscan order, who still minister to the spiritual needs of that flock. Copies of the souvenir book issued on the occasion of the Jubilee are found in the library of the St. Paul Catholic Historical Society.

DEDICATION OF THE CHURCH OF ST. ANTHONY, PUK- WANA, S. D.

In the early part of November, 1908, Bishop O'Gorman of Sioux Falls dedicated the handsome new church of St. Anthony at Pukwana, Brule Co., S. D. This mission is in charge of the Rev. C. E. O'Flaherty, pastor of Kimball, S. D.

DEDICATION OF THE CHURCH OF ST. IGNATIUS, SPRING VALLEY, MINN.

On November 11, 1908, Bishop Cotter of Winona, assisted by Right Rev. Mgr. J. Coyne, V. G., of Lanesboro, Rev. William Riordan, of

Rochester and a number of other priests, dedicated the Church of St. Ignatius at Spring Valley, of which the Rev. A. M. Gmeinder is pastor. The Mass was celebrated by the Rev. Leo Gossman of New Richland, and the Rev. J. A. Cummiskey, of Rochester, preached the sermon. The new edifice cost about \$7,000 and has a seating capacity of four hundred.

DEDICATION OF THE CHURCH OF ST. LEO, MINOT, N. D.

The new Church of St. Leo, one of the finest in the Diocese of Fargo, was dedicated by Bishop Shanley of Fargo, on November 26, 1908. The Rev. John Burger, O. S. B., of Devil's Lake, was celebrant of the Solemn High Mass, and the Right Reverend Mathias Lenihan, Bishop of Great Falls, Montana, preached the sermon. A banquet was served for the visiting prelates and clergymen. In the evening there was Solemn Vespers followed by Benediction of the Blessed Sacrament.

DEDICATION OF THE CHURCH OF ST. MATTHEW, ST. PAUL, MINN.

During the year 1908 the church of St. Matthew, St. Paul, Minn., was enlarged and remodelled; the intelligent zeal of Rev. Peter M. Jung, the present Rector, and the good will of the congregation made of it one of the most beautiful temples in the city. The solemn dedication of the new edifice was held on Thanksgiving day, Thursday, November the 26th., 1908. Rt. Rev. James Trobec, Bishop of St. Cloud, performed the prescribed services, and celebrated Pontifical Mass; the sermon was delivered by Rev. Nicholas Stubinitzky, Rector of the parish of New Trier, Minn.

JUBILEE OF THE FOUNDING OF ST. MARY'S STAR OF THE SEA POLISH PARISH, DULUTH, MINN.

The twenty-fifth anniversary of the establishment of the Polish Parish (St. Mary's Star of the Sea) Duluth, Minn., was celebrated

on November 29, 1908, by a Pontifical Mass at which the Right Rev. A. F. Schinner, Bishop of Superior, Wisconsin, officiated, and the Right Rev. Peter Paul Rhode, Auxiliary Bishop of Chicago, Ill., preached in Polish. In the afternoon, Bishop Rhode confirmed a class of children at the Church of Sts. Peter and Paul (Polish), West Duluth, of which the Rev. Leo Laskowski is pastor.

In the evening Bishop Rhode officiated at Solemn Pontifical Vespers and the Bishop of Superior preached a sermon in Polish. The Rev. S. R. Iciek is pastor of the parish of St. Mary's Star of the Sea.

SALE OF ST. LOUIS CHURCH PROPERTY, ST. PAUL, MINN.

In December, 1908, negotiations for the sale of the Church of St. Louis on Wabasha and Exchange Streets, St. Paul, were completed when the property was transferred to Herman Benz for the sum of \$50,000. Plans have been drawn for the erection of a new church and pastoral residence on Cedar Street, corner of Tenth St.

SILVER JUBILEE OF THE REV. J. H. GAUGHAN, RED WING, MINN.

The twenty-fifth anniversary of the ordination of the Reverend J. H. Gaughan, pastor of St. Joseph's Parish, Red Wing, Minn., was observed on December 22, 1908. Solemn High Mass was celebrated by the Reverend Jubilarian at which a sermon appropriate to the occasion was delivered by the Reverend Patrick Kenny, of Northfield, Minn. In the evening a public reception was held in the Opera House, at the close of which a purse of \$900 was presented to Father Gaughan on behalf of the congregation. A large number of priests attended the celebration.

FOUNDATION OF NEW PARISHES, MINNEAPOLIS, MINN.

During the year 1908 three new parishes were established in the city of Minneapolis; viz. that of St. Thomas under the direction of

Rev. Michael O'Brien; that of St. Francis of Assisi under the charge of Fathers of the Franciscan Order; and that of St. Philip for Catholics of Polish origin entrusted to Rev. Stephen Zdechlik.

SILVER JUBILEE OF THE REV. JOHN RYNDA, ST. PAUL, MINN.

January 6, 1909, the feast of the Epiphany, was the 25th. anniversary of the first Holy Mass of Rev. John Rynda, Rector of the parish of St. Stanislaus, St. Paul, Minn. The event was appropriately celebrated by the entire parish and by Father Rynda's many friends among the Clergy and laity. In the morning he was celebrant of solemn High Mass. The ministers of the Mass were all former pupils of the parish school, namely, Rev. F. Bouska of Lonsdale, who acted as deacon, Rev. F. Dvorak of Belgrade, who acted as subdeacon, Rev. A. Ziskovsky of the St. Paul Seminary, who was the speaker of the occasion, Mr. J. Bouska, a student of the Seminary, and Mr. F. First, a student of St. John's, who acted as Masters of Ceremonies. In the sanctuary were Monsignor Dominic A. Majer of St. Aldalbert's church, St. Paul, Minn., and about 30 more of Father Rynda's clerical friends.

Dinner was served in the parish school to the invited guests, among whom were his Honor, the Mayor of St. Paul. In the evening a reception was tendered to Father Rynda in the parish hall.

Father Rynda was born in Kojetin, Moravia, Austria, April 9, 1859. He made his preparatory studies in Ohmutz and studied philosophy and theology in Louvain, where he was ordained on December 21, 1883. The following year he came to Minnesota and for one year was in charge of the parish of Delano. Since February 14, 1886, he has been the pastor of St. Stanislaus parish of St. Paul. In these 23 years the parish has grown and prospered under his leadership. Where there were some 70 families belonging to the small frame church on Western avenue, there are now more than 300. The parish has built a beautiful church, a school, convent, and a parish hall—sub-

stantial brick structures which give much credit to the parishioners, to the ability and energy of their pastor. Father Rynda is well known among the Bohemians of America as an able speaker and an active worker. Two flourishing fraternal societies owe their existence to him. His name figures prominently in all movements looking to the good of religion among his compatriots, the American Bohemians.

DEDICATION OF THE CHURCH OF ST. ANTHONY,
HECLA, S. D.

In March, 1909, the Church of St. Anthony, Hecla, S. D., of which the Reverend F. X. Feldmaier, of Columbia, S. D., is pastor, was dedicated by the Right Reverend Mgr. Henry Mensing, of Webster, S. D. He was assisted by the Reverend N. J. Dahlmanns, of Aberdeen, who preached the sermon on that occasion.

RESIGNATION OF THE RT. REV. J. H. STARIHA, BISHOP
OF LEAD, S. D.

Owing to continued ill health the Right Reverend John N. Stariha, first Bishop of the Diocese of Lead, S. D., was obliged to forward his resignation as Bishop of that See to Rome during the month of March, 1909. His resignation was accepted and the Very Reverend M. J. Noesen, V. G., of Deadwood, S. D., was appointed Administrator. Bishop Stariha left for Europe in May and will spend some time in Austria, his native land.

DEDICATION OF THE CHURCH OF ST. JOSEPH, BROWERVILLE, MINN.

The Polish parish of St. Joseph, Browerville, Minn., in the diocese of St. Cloud, erected recently a very beautiful church, which was dedicated April 20, 1909. The blessing of the sacred edifice was performed by the Rt. Rev. Paul P. Rhode, Auxiliary Bishop of Chicago,

who also delivered the sermon in the Polish language. Rt. Rev. James Trobec, Bishop of St. Cloud, celebrated the Pontifical Mass. The new church is a credit to the congregation and to its pastor, the Rev. John Guzdek.

GOLDEN JUBILEE OF THE PARISH OF ST. JOSEPH, WACONIA, CARVER CO., MINN.

The parish of St. Joseph, Waconia, Minn., celebrated its golden Jubilee Sunday, May 2, 1909. The solemn high Mass was celebrated by Rev. Eugene Woerdehoff, O. S. B., a child of the parish; Rev. Odo Richard, O. F. M., of Minneapolis, and Rev. Hubert Pfeil, O. F. M., of Waconia, acted as deacon and subdeacon. The sermon was delivered by Father Odo Richard. In the afternoon a Catholic Day was held, in which addresses were given by several of the priests and laymen present. Father Rufinus Moehle, O. F. M., the present Rector of the parish, gave an interesting account of the life of the parish during the past 50 years.

The mission of St. Joseph at Waconia, or Wawnia, as it is called in the Directory of 1860, was organized in 1859. It was attended for some time by the Benedictine priests stationed at Shakopee, Minn., then by several diocesan priests, until in 1878 the Fathers of the Franciscan order took charge of it, who have laboured there up to the present day.

LAYING OF THE CORNERSTONE OF THE CHURCH OF ST. PHILIP, HANKINSON, N. D.

On May 16, 1909, the cornerstone of the Church of St. Philip, Hankinson, N. D., was laid by the Reverend T. L. Rabsteinek, of Dickinson, assisted by the Reverends M. J. O'Driscoll, of Fargo, Paul Duerr, of Lidgerwood, J. Gaydusek, of Wahpeton, M. J. Simon, of Mantador, and the pastor, Reverend J. F. Studnicka. The sermon was preached by Father O'Driscoll. The contract calls for a Gothic structure of brick with Kasota stone trimmings.

LAYING OF THE CORNERSTONE OF THE CHURCH OF ST.
LOUIS, ST. PAUL, MINN.

On Sunday afternoon, June 6, 1909, the cornerstone of the new Church of St. Louis which is being erected on the corner of Cedar and Tenth Streets, St. Paul, was laid by Archbishop Ireland, assisted by the pastor, Reverend Paul Rulquin, S. M., as assistant priest, Reverend Fathers Magnus, O. S. B., and Dallemand, S. M., as Deacon and Sub-deacon respectively. The Reverend Francis Schaefer, D. D., St. Paul Seminary, was Master of Ceremonies; and Reverend F. Missia, Professor of Sacred Chant at the Seminary, directed the choir of seminarians. The sermon was preached by the Archbishop.

The first Church of St. Louis for the French Catholics of St. Paul was a frame structure erected on the corner of Tenth and Cedar Streets in 1861. This was used until 1881 when the stone church on Exchange and Wabasha Streets was bought from the Universalists for \$15,000. The parish was in charge of the Oblate Fathers until 1873, when they were succeeded by the diocesan clergy. In 1886 the Marist Fathers assumed charge of the congregation. The Church when completed will cost about \$50,000. A parochial residence is being erected also on Cedar Street.

SILVER JUBILEE OF THE REV. P. M. JUNG, ST. PAUL,
MINNESOTA.

The Rev. Peter M. Jung, Rector of the Church of St. Matthew, St. Paul, Minn., celebrated the 25th. anniversary of his ordination to the holy priesthood on June 24, 1909. At the solemn High Mass offered up by the Reverend Jubilarian an appropriate sermon was delivered by the Rev. Peter H. Welbes, Milwaukee, Wis. Several dignitaries: the Rt. Rev. Augustine F. Schinner, Bishop of Superior, Wis., the Rt. Rev. Msgr. Henry Mensing of Webster, S. Dak., the Rt. Rev. Msgr. H. B. Sandmeyer of New Ulm, Minn., and over forty priests were present at the occasion. In the evening an entertainment was given

in the hall of the parochial school, during which Father Jung received the congratulations and presents from the members and societies of the parish.

Father Jung was born in Granville, Wis., December 31, 1859; from there he moved with his parents to the town of Rollingstone, Minn. His entire course of ecclesiastical studies was made at the Seminary of St. Francis, Milwaukee, Wis., where he was ordained to the priesthood on June 24, 1884. He has had charge successively of the parishes at St. James, Northfield and Le Sueur; since the year 1897 he is stationed at St. Matthew's, St. Paul, Minn.

SILVER JUBILEE OF THE REV. JEROME HEIDER, O. S. B., ST. PAUL, MINN.

The Rev. Jerome Heider, O. S. B., Rector of the Church of the Assumption, St. Paul, Minn., observed the day of his Silver Jubilee on June 29, 1909. The solemn High Mass was celebrated by the Reverend Jubilarian, and an appropriate sermon was preached by the Rt. Rev. Peter Engel, O. S. B., Abbot of St. John's Abbey, Collegeville, Minn. A large number of priests were present in the sanctuary in honour of the occasion. In the afternoon and evening Father Jerome received in Mozart Hall the wishes, congratulations and presents of the school children, members and societies of the parish.

Father Jerome Heider was born in Pennsylvania, whence he moved to Minnesota with his parents. He made his course of studies at St. John's University, Collegeville, Minn., joined the order of St. Benedict, and was ordained priest at St. John's Abbey in 1884. After having served in various missions of Minnesota he was appointed Rector of the Assumption parish, St. Paul, Minn., in 1899.

NECROLOGY
OR
OBITUARY NOTICES.

DEATH OF REV. A. J. WALSH, WEST ALBANY, MINN.

The Rev. Augustine J. Walsh, pastor of the Church of St. Patrick, West Albany, Minn., died July 19, 1908. Bishop Cotter, of Winona preached the funeral sermon. Father Walsh was once stationed at Sioux Falls, S. D. He was born in Newfoundland, June 18, 1858, and was ordained to the Priesthood in the Dominican Order in 1891 by the Right Rev. Bishop Watterson of Columbus, Ohio. In 1896 he was affiliated to the Diocese of Winona, Minn., and was appointed pastor of the parishes of Houston and Ridgeway. In 1901 he was transferred to the parish of Luverne and in 1906 to West Albany.

DEATH OF THE REV. GREGORY KOERING.

The Rev. Gregory Koering, Chaplain at the House of the Good Shepherd, St. Paul, Minn., died at St. Joseph's Hospital on October 7, 1908, and was buried from the Church of Assumption, St. Paul. The Solemn Mass of Requiem was celebrated by the Rev. Father Maurus, O. S. B., assisted by the Rev. P. M. Jung of St. Paul, as Deacon, and Rev. N. Stubinitzky of New Trier, as Subdeacon. The sermon was preached by Archbishop Ireland.

Father Koering was born September 13, 1833, in Westphalia. He commenced his studies for the Priesthood at Brakel in his native land, and completed them at St. Vincent's College, Alleghany, Pa., and at St. Francis Seminary, Milwaukee, Wis. He was ordained by the Right Rev. Thomas L. Grace, Bishop of St. Paul, in July, 1865. He was pastor of the parish of St. Michael, Wright Co., Minn., until 1870; of Shakopee from 1870 to 1878; of New Trier from 1878 to 1897; of North St. Paul and Oakdale from 1897 to 1899; whence he was transferred to the House of the Good Shepherd.

DEATH OF REV. PATRICK O'MEARA.

The Rev. Patrick O'Meara died at St. Mary's Hospital, Duluth, October 19, 1908, and was buried from the Cathedral of the Sacred

Heart. The Solemn Mass of Requiem was celebrated by the Rev. John Owens of Superior, Wis., with the Rev. James Hogan of Virginia, Minn., as Deacon, and the Rev. J. O'Dwyer, of Bemidji, Minn., as Subdeacon. Rev. H. A. Floyd of Eveleth, Minn., was Master of Ceremonies. The remains were interred in Calvary Cemetery, Duluth, Minn.

DEATH OF REV. MARTIN JOSEPH EGAN.

The Rev. Martin J. Egan, pastor of the parishes of Lakeville and Farmington, died at St. Joseph's Hospital, St. Paul, November 1, 1908. Solemn Mass of Requiem was celebrated at the Cathedral of St. Paul by Rev. J. A. Kane, of Savage, assisted by Rev. J. M. Reardon, of St. Paul Seminary, as Deacon, and Rev. J. H. Gaughan, of Red Wing, as Subdeacon. Rev. F. Schaefer, D. D., was Master of Ceremonies. The funeral sermon was delivered by the Most Rev. Archbishop Ireland.

Father Egan was born near Cottage Grove, Minn., October 27, 1856. He studied classics at St. Charles College, Maryland, and made his philosophical and theological studies at the College of St. Thomas, St. Paul. He was ordained to the Priesthood by Archbishop Ireland, December 19, 1891. He was successively assistant pastor of the Church of the Immaculate Conception, Minneapolis, Superintendent of the Indian Industrial School at Clontarf, Minn., pastor of Waukegan, Minn., Procurator of the College of St. Thomas, pastor of the parishes of Morton and Birch Coolie, whence in 1904 he was transferred to the parish of Lakeville and Farmington. For about fifteen years he was Spiritual Director of the Catholic Total Abstinence Union of the Archdiocese of St. Paul; and Diocesan Promoter of the Priests' Total Abstinence League of America since its organization.

DEATH OF EMIL GAUVREAU, A. M.

On December 3, 1908, the Rev. Emil Gauvreau, A. M., formerly pastor of the parish of Beardsley, Minn., and Procurator of the Col-

lege of St. Thomas, St. Paul, died suddenly of paralysis at the residence of the Fathers of the Precious Blood, Woonsocket, R. I. He was born in 1869, at Rimouski, P. Q., whither his remains were taken for interment.

DEATH OF REV. EDWARD GINTHER, O. S. B.

The Rev. Edward Ginther, O. S. B., pastor of the Church of St. Alexius, West Union, Minn., died December 12, 1908. The funeral was held at West Union, Right Rev. Abbot Peter Engel, O. S. B., officiating at the solemn Mass of Requiem. The remains were interred at Collegeville, Minn.

Father Ginther was born in Pennsylvania in 1846 and came to Minnesota in 1871. He studied Classics at St. Johns' College, Collegeville; made his novitiate in the Benedictine Order at St. Vincents, Pa.; and was ordained to the Priesthood at St. John's College in 1879. He was successively pastor of parishes in Millerville, St. Martin, St. Paul, Duluth and West Union, Minn.

DEATH OF MOTHER M. AGNES.

Mother M. Agnes Hughes, foundress of St. John's Orphanage and of the Sacred Heart Academy, Fargo, N. D., of which she was Superioress for twenty-seven years, died at the Academy on December 15, 1908. The funeral obsequies took place at St. Mary's Cathedral, Fargo. The Right Reverend Bishop Shanley officiated; and the services were attended by a large number of the Reverend Clergy of the Diocese.

DEATH OF REV. OTHMAR PUTHOFF, O. F. M.

The Rev. Othmar Puthoff, O. F. M., died at Chanhassan, a mission which he attended from Chaska, Minn., on December 28, 1908, and was buried at Chaska. The funeral sermon was preached by the Rev. Guido Knepper, O. F. M. Father Othmar was born in Germany fifty-seven years ago.

DEATH OF REV. JAMES F. GREENE.

The Rev. James F. Greene, pastor of the Church of the Sacred Heart, East Grand Forks, Minn., died at his residence on February 26, 1909. After the funeral services at the Church, the body was shipped to his relatives at Naugatuck, Conn., for interment.

Father Greene was born at Kilgorril, County Cavan, Ireland, April 8, 1871. He was educated at Orva National School, at Moyne, Co. Longford, and at All Hallows, Dublin, where he completed his theological studies, and was ordained to the Priesthood June 24, 1894. He came to Minnesota in the same year and was appointed assistant pastor of the Cathedral of the Sacred Heart, Duluth. After a year's service, he was made pastor of the parish of Aitkin whence, in October, 1898, he was transferred to East Grand Forks, Minn.

DEATH OF REV. JAMES FLEMING.

On February 27, 1909, the Rev. James Fleming died at Shieldsville of which parish he was pastor since 1900. The funeral services at the Church of St. Patrick, Shieldsville, were conducted by the Rev. J. J. Slevin, of Faribault, on March 1. The remains were taken to St. Paul where a Solemn Mass of Requiem was celebrated at the Cathedral by the Rev. Henry Cahill, of Faribault, assisted by the Rev. Hilary Jordan and Francis Tomek, of the Cathedral parish, as Deacon and Subdeacon respectively. The Rev. J. J. Lawler, pastor of the Cathedral, preached the funeral sermon, after which the remains were interred in Calvary Cemetery.

Father Fleming was born in the County Kilkenny, Ireland, December 25, 1847. He was educated at St. Steven's College and at Maynooth, where he was ordained on June 24, 1872. He labored as a curate in the Diocese of Elphin until 1879 when he came to Minnesota. He had charge of the parishes of Kilkenny and St. Michael whence he was sent to Albert Lea. In 1887, he was made pastor of the parish of St. John, St. Paul, where he remained until 1894 when

failing health forced him to resign and spend a year in California. After his return he was appointed to the parish of St. Mary, Shakopee, and in 1900 to Shieldsville.

DEATH OF REV. FRANCIS X. GORES.

Father Gores, late Rector of the Sacred Heart parish, St. Paul, Minn., died April 24, 1909, at the parochial residence after a long and trying illness; the obsequies were held at the Sacred Heart church on April 27 following. The deceased was born May 30, 1856, in the village of New Trier, Minn. He made his classical studies partly in the college of the Capuchin Fathers at Mount Calvary, Wis., partly at St. John's College, Collegeville, Minn., and the course of theology in the Seminary of Montreal, Canada. It was in the latter place that he received the ordination to the priesthood December 20, 1884; on the first day of January, 1885, he offered up for the first time the holy sacrifice of the Mass in his native parish of New Trier. From February, 1885, to January, 1898, he had charge of the parish of Oakdale with the missions of North St. Paul and St. Paul Park; from January, 1898, to October, 1899, he was stationed in New Trier; and from October, 1899, to his death he was at the head of the Sacred Heart parish, St. Paul, Minn.

Father Gores was a man of great priestly virtues, always labouring for the spiritual welfare of those entrusted to his charge. Otherwise he was unassuming and unobtrusive, who preferred to do his work in a quiet manner without ostentation and publicity. The esteem in which he was held by his fellow-priests was evidenced on the day of his funeral; over a hundred of them came to pay the last tribute to the departed friend, and to say a prayer for the repose of his soul.

DEATH OF REV. SUITBERT ALBERSMANN, O. F. M.

The Rev. Suitbert Albersmann, O. F. M., died April 27, 1909, at the residence of the Franciscan Fathers, Jordan, Minn.; his remains

were interred on April 29, following. The deceased was born in 1850 at Melle in the diocese of Osnabrueck, Germany. In 1870 he entered the order of the Franciscans, and was ordained priest June 18, 1878. He laboured in the missions of Belle Plaine, Chanhassen, and St. Benedict, all in the diocese of St. Paul.

DEATH OF RT. REV. JOSEPH B. COTTER, BISHOP OF WINONA.

After a long and severe illness the Rt. Rev. Joseph B. Cotter, Bishop of Winona, Minn., was summoned to eternal rest on Sunday evening, June 27, 1909, at the episcopal residence of Winona. The solemn obsequies were held on Wednesday following, June 30, 1909, at the Pro-Cathedral of St. Thomas. They were attended by the Most Rev. John Ireland, Archbishop of St. Paul, the Rt. Rev. Richard Scannell, Bishop of Omaha, the Rt. Rev. James McGolrick, Bishop of Duluth, the Rt. Rev. John Shanley, Bishop of Fargo, the Rt. Rev. Thomas O'Gorman, Bishop of Sioux Falls, the Rt. Rev. Philip J. Garrigan, Bishop of Sioux City, the Rt. Rev. James J. Keane, Bishop of Cheyenne, the Rt. Rev. James Davis, Bishop of Davenport, the Rt. Rev. Peter Engel, O. S. B., Abbot of St. John's Abbey, Collegeville, Minn., the Rt. Rev. Msgr. James Coyne of Lanesboro, Minn., the Rt. Rev. Msgr. Peter M. Abbelen of Milwaukee, Wis., the Rt. Rev. Msgr. Alois Plut of Shakopee, Minn., the Rt. Rev. Msgr. Dominic A. Mejer of St. Paul, Minn., the Rt. Rev. Msgr. Edward J. Nagl of St. Augusta, Minn., the Rt. Rev. B. C. Lenihan of Fort Dodge, Iowa, by nearly a hundred and fifty priests, who represented not only the diocese of Winona, but also other parts of Minnesota, the states of North and South Dakota, Iowa and Wisconsin, and by large numbers of the laity.

At 10 o'clock the office of the dead was chanted by the Clergy, and then followed the holy sacrifice of the Mass. Rt. Rev. Bishop McGolrick was Celebrant of the pontifical Mass of Requiem; Rev. Edward H. Devlin of Austin, Minn., acted as Assistant Priest, Rev. Daniel

Hughes, D. D., of the St. Paul Seminary, as Deacon, Rev. J. Meyers of Claremont, Minn., as Subdeacon, the Revs. G. P. Murphy of Blue Earth, Minn., and J. Mangan of Pipestone, Minn., as Deacons of Honour; the Rev. Joseph Schneider of Rose Creek, Minn., was Master of Ceremonies. After Mass Archbishop Ireland preached the funeral sermon, in which a glowing tribute was paid to the good and great qualities of the deceased prelate. The service was concluded with the customary absolution of the remains imparted by the Rt. Rev. Bishops Keane, Shanley, O'Gorman, Scannell, and Archbishop Ireland. Finally the body of Bishop Cotter was carried to St. Mary's cemetery and lowered to its final resting place. Bishop McGolrick performed the ceremonial of the last blessing at the grave.

Bishop Joseph B. Cotter, the oldest child of Lawrence P. Cotter and Anne M. Perrin, was born in Liverpool, England, on November 19, 1844. In 1848 the family removed to the United States, resided in New York and Cleveland, until in 1855 they settled in St. Paul, Minn. Young Joseph Cotter obtained his fundamental education in private academies in the cities of Cleveland and Fremont, Ohio, and in the cathedral school of St. Paul; he pursued his classical, philosophical and theological studies in the Seminary of St. Francis, Milwaukee, Wis., in the College of St. Vincent, Pa., and at St. John's, Collegeville, Minn. On May 21, 1871, he was ordained priest in the cathedral of St. Paul by Rt. Rev. Thomas L. Grace, and shortly afterwards appointed to the parish of St. Thomas in Winona. After an efficient pastorate of over eighteen years he was raised to the episcopal dignity and placed over the newly created diocese of Winona in southern Minnesota. His consecration to the exalted office took place in the cathedral of St. Paul on December 27, 1889; it was performed by Archbishop Ireland, assisted by Archbishop Grace (of St. Paul, retired), and Bishop Martin Marty of Sioux Falls. He laboured unceasingly for the honour of God and the welfare of men, in the field assigned to him, until death made an end to his valuable life. The esteem and the affection in which Bishop Cotter was held, was evidenced not only

by the presence of so many ecclesiastics and lay-people at his obsequies, but also by the tribute paid to him by the inhabitants of Winona, his episcopal city. During the funeral hours, from 10 to 12 o'clock, practically every business house and office in the city was closed; and while the remains were taken to the grave the tolling of bells could be heard from Catholic and Protestant churches alike.

THE FUNERAL SERMON.

And so, dear friend, we must bid you farewell. We are powerless to retain you. All that warm hearts could wish to have done, all that skillful hands could do, was bidden forward to arrest the march of the dreaded enemy, to ward from your cherished brow the stroke of the uplifted sword. Alas! nought availed. O death, the relentless foe of human loves and human hopes, terrible thou art in thy covetings, conquerless thou art in thy mighty warfare. None there are who can resist; none who may escape the threatened blow. The victims of death—they are whomsoever death orders to fall—the old or the young—the weak or the strong, the servant or the master. The victims of death—they are the children of Adam, whoever they be, whatever their prowess, whatever the deeds they are accomplishing, the praises they are winning from their fellows. "It is appointed unto men once to die." And when and where, men must not divine. Theirs to halt and fall when the summoning trumpet sounds and the monster leaps into the fray.

And so, dear Bishop Cotter, your turn has come, and you lie before us silent and motionless, soon to be snatched from view and hidden in the darkness of the grave. Not long ago you were buoyant of health and strength; it was thought that as the bishops of your ecclesiastical province would, one by one, be stricken, you would still stand erect even when the others had fallen; but you are taken from the ranks, while the others, less valiant, more laden with years, remain among the living—so vain are our guessings as to life's closing days. Work there was before you; well you were doing it; it demanded your presence; it needed, we believed, your tireless heart and steadied hand; but you are

wrested from it mercilessly and forever—so regardless is death of human conditions and human plannings, so reckless and desperate is it in reaching out for its chosen prey. Yes you have been smitten by the fell sword, and all is over; farewell, dear friend, farewell!

Is this all there is of man—to be born, to labor and to struggle during a few fleeting years, and, then, to be rushed into the grave? If so, vanity of vanities it is; and what reason is there that we set value upon it, that we prize its opportunities, and strive for its gifts? O, vanity of vanities, truly, if there is no rebound from the victory of death, if no light shines beyond the darkness of the grave, if no meaning there is to life save that which earth bestows, save that which earth controls and measures! To the rescue, all-wise, all-potent Creator to Whose love we cling while we suffer and sorrow, in Whose mightiness we trust amid death's triumphant revelings. To the rescue, our risen Saviour, over Whose tomb was sung the exultant challenge—"O death, where now is thy sting, where now is thy victory?" To the rescue, our christian faith, whose teachings, beauteous and uplifting as the vision of the Heavens which lay open to the soul, unravel the great enigma and melt into brightest sunshine the gloom of human life, aye, and the gloom of the grave, death's last wild repair, whence it madly shrieks: its victim shall never hope for redemption.

What is man, what is the purpose of his passage across the earth? Religion gives the reply, repeating in its message the revelation of eternal truth and simultaneously giving voice to nature's deepest instincts, to reason's loudest clamorings. Man is a being of body and of soul, the body emerging from the dust of the earth, and unto dust returning, the soul, a spirit of the immediate breathing of the Almighty author of all things, fashioned to His own image and likeness, made to be immortal, once created destined never to die. The stay of man upon earth is the preparation for Eternity, the battle against evil being waged under the eye of the Omniscient, with help from His Omnipotent love, the measure of merit being that of the performance of duty, as prescribed by the Supreme Master, the judgment to be

spoken as the soul freed from the shackles of mortality sees face to face the great Judge, from whom issue the sentence of love if its inspirations have been listened to on the field of combat, or that of justice if those inspirations have been spurned and the arms of righteousness forsaken by the combatant. Has man lived, as God wills—there the value of life; there its purpose; thence its ending in bliss for all eternity in the presence of the Almighty God Himself.

Must we mourn without consolation as we bid farewell to our beloved Bishop Cotter?

As the mortal man, he has paid the penalty of his mortality; as the immortal man, he has gone to the Eternal God, Whom he served, as best he might, while pilgrimaging upon earth. O eternal Judge, with the hope which thy promises beget, with the knowledge of the manner of life of our departed friend which is ours from daily observation of words and acts, we bid him go forth to the throne of judgment to hear the divine salute—"Well done, good and faithful servant; enter now into the joy of the Lord."

A beautiful life was that of Bishop Cotter—pure of stain as the newly fallen snow, limpid in its coursings as the brightest of rivulets, moving ever with utter singleness of purpose, rejoicing ever in the effusion of sweetest love, in the incoming of others' love in return for his own, freighted every day with deeds of righteousness and of charity, the more resplendent of inner devotion to duty, the richer in services to religion and to humanity, as years deepened his powers of influence, and growth of opportunity opened wider range to the spread of his fragrant activity.

He was the kindest of men—ever in this regard the self same, whether as the young man struggling with the vicissitudes of the world, whether as the priest working in a parish, or the bishop ruling over a diocese. He won all hearts by the sweetness of his love; his will and purport of action was ever to please, to serve. He passed by doing good. No enemies had he; none could have been so vile as to hate one so incapable of hatred, to upbraid one so incapable of doing injury, so intent on efforts to avoid giving displeasure.

He was most resolute in accomplishment of duty, most self-sacrificing in obedience to its commands. Need I recall the earlier years of his priesthood in Winona, when the flock he tended was poor of the poverty of pioneer settlers, when the territory committed to his pastoral care was vast in extent, almost inaccessible in the rudeness of its roadways? Did he ever complain? Did he ever hesitate to rush whithersoever he was needed, amid the frosts of winter, amid the somber shades of night? I remember one Sunday evening in Winona. He had said mass and preached in the parish church; he had driven to say a second mass twenty miles away; he returned drenched from the heavy rain, and within a few moments, after a hurried change of raiment and a hurried snatching of a slender meal, he was in his chair for two hours presiding over a temperance society. And such for him, I learned, was one Sunday after another for many long years. Need I ask whether as bishop he refused himself to priests or people, were they removed from his home by hundreds of miles?

His, a keen divining of what was to be done, an intelligent grasp of circumstances, the tact to do well whatever came to his hand. Years ago priests were few, and immediately after his ordination Father Cotter was put in charge of the parish of Winona and the adjoining missionary stations. No mistake made he; no reproach ever came from his superior. I recall the saying of the lamented Bishop Grace that the parish of Winona under the pastorship of Father Cotter was a surprise and a delight—so well were all things done.

And zealous was he. The mere routine of pastoral work was never his rule. He sought out occasions of work; and once discovered, quickly were they put to profit. A special instance to be noted is his preaching of total abstinence, not only in his own diocese, but throughout the whole United States. In his parish of Winona while he was yet a priest, the cause of total abstinence flourished as in no other parish in Minnesota. At one time president of the American Total Abstinence Union and general lecturer he preached total abstinence in most of the large cities of the country where his name today is held in grateful rev-

erence. In the cause of christian education he was ever tireless; as a priest he brought to the parish of St. Thomas the Sisters of Notre Dame; as a bishop he stimulated the building up of schools in nearly all the districts of the diocese, and under his guiding hand the Seminary of Winona for the education of young women and the convent and Normal School of the Sisters of St. Francis of Rochester have grown to their present magnificent proportions.

As a bishop will he be chiefly known in the annals of the future. When in 1889 the resolution was taken to erect a new diocese in Southern Minnesota, there was no hesitation as to who should lay its foundation and rear its walls into the noble structure that was to be the pride of religion in the valley of the Mississippi. The pastor of the parish of St. Thomas, who had proven himself to be the best of priests was at once designated for the task. The good priest makes the good bishop, whose office is but the enlargement of the priesthood, a widening out upon a larger scale of the work of the parish. How true all this turned out to be in the case of Bishop Cotter, the Diocese of Winona today stands witness. The number of priests, the number of churches have more than doubled. The priests, guided and stimulated by the example and the work of their bishop, are men whose praises are upon all lips in their several communities. The churches, planned as they largely were by Bishop Cotter, are exemplars of architectural art. The faithful laity gladly yielded to impulses coming from bishop and from priests—and, today, as Bishop Cotter's episcopal work closes its records, the Diocese of Winona stands forth as one of the prosperous, flourishing dioceses of America, in the growth and development of which the Catholic church reposes its most earnest hopes, which she extols before the world, as tokens that the divine vitality infused into her, nineteen centuries ago, still courses through her veins, that she is still, as of old, the Mother of a glorious race of Apostles, still today the mother of christian men and women whose profession and manner of life tell the divine source whence flow across their souls the graces of spiritual edification.

The Diocese of Winona, comparatively restricted in territory, holding no large cities within its frontiers, did not open to its bishop the way to great undertakings, afforded him slight opportunity to do unusual work, such as his natural talent and energy might otherwise have accomplished, whereby, perhaps, unusual fame and honor were more readily won. But not in unusual fame and honor does merit lie, whether before men or before God; but, altogether, in the task which the counsels of Divine Providence put to each one, by which alone shall judgment be meted out. And the task assigned to Bishop Cotter, assuredly was done, and done well. No portion of the field over which he presided remained uncared for; no seed for which the soil was fitted was unsown; the harvest which the Master called for was reaped copious and rich; the opportunity widened out before him was turned into full use and profit. This is the highest eulogy to be spoken to the servant of the Lord: this, the eulogy which plainest truth bids us speak forth today, as we look backward over the life and work of the departed Bishop of Winona.

His own flock was, no doubt, the chief care of Bishop Cotter. But so generous, so large-minded was he that beyond the confines of the flock, his mind traveled in search of other fields, wherein to labor, of other opportunities to do good to fellow-man. A child of broad humanity, nothing of avail to humanity was strange to him—and among the foremost he ever quickly placed himself in the combat for civic righteousness, for charitable work, for the social betterment of all and of every class of his fellow-men. He was ever the enlightened and progressive citizen, ever the loyal son of America, ever the devoted helper of every good cause in his community. This the bidding of true manhood, as it is the bidding of true religion. The high esteem in which the people of Winona held Bishop Cotter is praise to themselves that they discern and admire a noble character, as it is praise to him that he merited well of all who knew him, of all who knew his daily coming and going, his daily work inspired with the best of motives, accomplished with most exacting energy and alacrity. The tributes paid

today by the city of Winona to the memory of Bishop Cotter—the tolling of bells of non-Catholic churches, the suspension of business in banks, factories and houses of commerce during the hours of the funeral rites, the reverential inscriptions of the public press—will long be remembered to the honor of Bishop Cotter, to the honor of the City of Winona.

And now the day is spent, the work is done, the record book is closed; the Judge has called for the accounting. Speak, beloved friend, to the great Judge: “I have fought the good fight, I have finished my course, I have kept the faith.” Veriest truth wilt thou speak, in rehearsing the words of the great Paul. And veriest truth wilt thou speak as with him thou further sayest:—“As to the rest there is laid up for me a crown of justice which the Lord the just Judge will render to me.”

“O death, where now is thy sting, where now is thy victory?” The fright which death brings to what is mortal in us is changed into peace and joyousness, as we recall what death leads to for him who lived well his part in the faith and the love of the Saviour—the peace and the joyousness of Heaven.

Farewell, dear Bishop Cotter. We sorrow that we shall miss your benignant smile, your helping hand, your holy and wise counsel adown the weary pathway over which we are left to journey. We sorrow, in what is our loss upon earth, even though we rejoice in what is your gain in your heavenly abode.

Seldom around the bier of death is grief so intense, so universal as it is today. Seldom are the dead so worthy of grief as Bishop Cotter is of ours.

Dear Bishop Cotter, I must, in obedience to my heart, speak my personal tribute to you. For forty-eight years you were my friend and I was yours. I knew you and I loved you when you were still a youth in the world; I was one of those who thought you worthy of the holy priesthood, who bade you betake yourself to the school of sacred learning; I labored with you side by side in the days of your priesthood;

I chose you for presentation to the Holy See as first bishop of Winona; I labored side by side with you in the days of your episcopate. Never was there between us a word of discord, never was I able to discover in you a cause of reproach. My deepest friendship was ever yours, and yours was ever mine. Life-long friends are few and precious. In your departure I lose a most devoted friend, a most loyal ally. My heart shrinks in anguish as you go from me: the remainder of my journey through life will be the lonelier because you will not be with me.

But, brethren, the end will come quickly to us all. What imports for us is that we so live as to die in the Lord, that we so plant in tears as to reap in gladness, that we so serve the Lord as to merit for ourselves the tidings—"Well done, good and faithful servant."

Brethren, our prayers are still ours: the departed one may need the refreshing dew of divine mercy. Be our prayers offered to the throne of grace for dear Bishop Cotter, today and tomorrow. Eternal repose, O God, grant to his soul; may never-fading light shine upon him—the light of Thy divine countenance, the light of Thy own divine love!

DEATH OF RT. REV. JOHN SHANLEY, BISHOP OF FARGO, NORTH DAKOTA.

The Rt. Rev. John Shanley, Bishop of Fargo, N. Dak., died suddenly on Friday, July 16, 1909, in the episcopal residence of Fargo. The solemn obsequies were held on Tuesday, July 20, 1909, in St. Mary's Cathedral. They were attended by Most. Rev. John Ireland, Archbishop of St. Paul; Rt. Rev. Richard Scannell, Bishop of Omaha; Rt. Rev. James McGolrick, Bishop of Duluth; Rt. Rev. Thomas O'Gorman, Bishop of Sioux Falls; Rt. Rev. Matthias C. Lenihan, Bishop of Great Falls; Rt. Rev. John P. Carroll, Bishop of Helena; Rt. Rev. James Davis, Bishop of Davenport; Rt. Rev. Peter Engel, Abbot of St. John's, Collegeville, Minn.; Rt. Rev. Vincent Wehrle, Abbot of St. Mary's, Richardton, N. Dak.; the Honourable John Burke, Governor of North Dakota; by many ecclesiastics of North Dakota and other

States in the Northwest; and by large numbers of the laity, both Catholic and non-Catholic. Bishop McGolrick was Celebrant of the Pontifical Requiem Mass; and Archbishop Ireland preached the funeral sermon.

Bishop Shanley was born in Albion, N. Y., January 4, 1852. When five years old he came with his parents to St. Paul, Minn., and entered there the Cathedral school. The facility in his studies and his bent for religious things determined his career. He made his classical and collegiate course at St. John's College, Collegeville, Minn.; from 1869 to 1874 he studied philosophy and theology at the College of the Propaganda, Rome; and on May 30, 1874, he was ordained priest at Rome. On his return to St. Paul he was made assistant pastor of the Cathedral; in 1875 he became pastor, and continued in that capacity until he was consecrated first Bishop of Fargo, N. Dak., December 27, 1889. He laboured devotedly in the field assigned to him, until the very minute of his death.

THE FUNERAL SERMON.

Three weeks ago—only three weeks this very day—I spoke in the Cathedral of Winona my last earthly farewell to one of my beloved fellow-bishops of the Province of St. Paul, Joseph Bernard Cotter. My heart was wrung in anguish, that one was gone who had long shared with me the fatigue of the battle-field, in whose earnest and loyal work around me I had put my confident trust that all should be well, while I was to remain upon the scene, for myself and the sacred interests to which my life is bound by ties indissoluble. At least, whispered my heart in consoling hopes, the time is distant when one other shall fall from the ranks, when one other shall tell me that no longer will he be near to fight the good fight and with his younger and more strenuous arm uphold my own as years press forward to weaken its strength and lower its former more daring aim. And today—so soon, so unexpectedly—the fatal trumpet sounds, and one other must go away—one other, whose measure of days was the briefest, the least open to the menace of death, John Shanley, Bishop of Fargo. Surely,

the Province of St. Paul is sorely tried: the fell sword will not be away: those who still stand cry out unwittingly, how long before yet another bends beneath the blow?

And this time death marches forward, arrayed in its most dreaded terrors, armed with its quickest and most cruel bolts. At least when Bishop Cotter was stricken, presages of what was coming had been profusely given: he had had the coveted leisure to set himself in full readiness for the fall: his friends had been permitted to gather into their souls the solace of patient waiting upon the arrival of the ruthless destroyer. But for Bishop Shanley—O, the frightful suddenness of the attack!—death rushes upon him, the murderous robber of the midnight darkness, stepping so stealthily that suspicion of its approach was not possible, crushing to the ground its victim with such cruel celerity that no cry of protest could be uttered, no wistful token of conscious giving up of life could be waved towards friends, however nigh they stood. O, the suddenness of death's blow to Bishop Shanley! Verily, Beloved Brethren, we must watch and ever be ready, for we know not the day nor the hour: and yet, O God, how much is wrapt up in that day, or that hour! Seldom do we, as we do this morning, understand the admonition of the Saviour of men: "Watch ye therefore; for you know not when the Lord of the house cometh, at eve, or at midnight, or at the cock-crowing, or in the morning. And what I say to you, I say to all: Watch."

Sudden, indeed, for Bishop Shanley was the call to the threshold of eternity, to the judgment seat of the Almighty. A few days before the fatal night he was the active worker, the enthusiastic orator at a gathering of Christian Indians, some hundreds of miles from his home: the preceding day, Thursday, he was as busy in his study-room as he ever there had been, and at one time he walked the streets of Fargo with his wonted joyousness and good humor. The evening of Thursday, he withdrew in usual hopefulness to his sleeping apartment, leaving to his attendants orders for the work of the morrow. The morrow dawned: alas! Bishop Shanley was no longer among the living.

But yet, we thank thee, O God, for Thy quiet and timely premonitions, though the full import of their impending significance may not be at once understood. Premonitions there were for Bishop Shanley of forthcoming danger—warnings of physicians that arteries were hardening, that the blood coursed no longer as easily and as freshly as of yore; counsels, too, that the intense spending of himself in hard and unceasing labor be more slow and moderate—and, Bishop Shanley, in his way, was giving heed to warnings and counsels. He admitted the thought that the closing hour of his career was no longer out of sight: to friends and near acquaintances he spoke frequently as if his work was soon to be over: the death of Bishop Cotter was taken, he said again and again, as a solemn reminder that before long, perhaps, his turn was coming. And he was preparing for the end. To his labors he would allow no surcease: rather to these there was an added impetuosity. But, what is the best and the truly wholesome preparation, he was putting his soul into closer nearness with God. A few months ago he made the journey to the shrine of the Virgin of Lourdes, saying to a friend, as he was leaving his home, that he would seek there rest to body and, yet more, rest and refreshment to soul, as he was tired of the strugglings with life upon earth and knew not how soon he should hear the final summons. And, then, Divine Providence, sweetly ordering our course, whether He tells us or not of His favors, one week before his death Bishop Shanley was in holy retreat, with the priests of his Diocese, meditating upon the vanities of the world, rehearsing in meaningful silence the great lesson—"One thing is necessary," eternal salvation—and bathing his spirit in sacramental grace. This spiritual retreat—though he knew not that it was to be the last—was Bishop Shanley's immediate preparation for his appearance before the Great Judge, and, so, however much we should have wished that the blessed oil had been poured over him, that the absolving hand of Christ's minister had descended upon him in his agonizing hour, we hold to our souls the comforting thought that he had watched for the Lord, that he was ready for the call, that he is now with the

Master whom he served all the years of his earthly pilgrimage; and in this faith we scorn the triumph of death, however sudden and unexpected its blow, however cruel and murderous its dark and stealthy onslaught.

In the whole life of Bishop Shanley, from earliest dawn of reason to the final moment of surrender, we repose our trust that, as his soul rose from earth to meet the Almighty Master of all men, the All-merciful Saviour of souls, the welcome was spoken to him—"Well done, good and faithful servant." Brethren, we are the children of a loving Father, the servants of a most kind and merciful Master. Just He is, when by our persistency in sin we allow Him no room to be merciful; but rather than be just He craves to dispense His love and mercy: "Thy mercy, O Lord, is magnified even unto the heavens." The Incarnation, the Redemption, tell the story of God's love for men; the parables of the lost sheep, of the prodigal son reveal the anxiety of the Saviour's heart to win our souls to Heaven. So wondrous His mercy, that a moment's pause in an act of perfect love and perfect sorrow for sin purifies the soul the most blackened in iniquity, the most forgetful heretofore of obedience to duty. Before a God so loving, so merciful, what, must we believe, is the lot of one whose life was a continuous service to Him, who for His sake offered himself to every sacrifice, whose whole purpose, whose whole labor, was to please Him and to lead others to do His will? O, Heavenly Father, thou seekest those who rush away from thy love: wilt thou not with most gracious smile take to thy bosom those who are ever bent on going to Thee, who ever thirst for Thy favor, though trials and temptations do beset their way, though now and then, in unguarded moments, the spray of earth's darkened waters do cast stain upon their souls and, for a time, perhaps, discolor in them thy mirrored beauty? Brethren, sincere, earnest Christians, trust God, trust His love, trust His mercy. And if I so speak to my Christian brethren in general, with how much greater confidence may I so speak to the more generous and more self-sacrificing servants of the Lord, who have

said—Lord, we leave all things to follow Thee—Lord, not for ourselves shall we labor, but for Thee, that Thy will be done by others as by ourselves, that Thy kingdom be enlarged upon earth through the conquest of souls to Thy love and service! Priests of Jesus Christ, you have chosen as the sole purpose of your life the identification of yourselves with the life and the mission of the Incarnate God; appeal confidently to the promised reward: “They who instruct many unto righteousness shall shine as stars for all eternity.”

Bishop Shanley—his whole life was that of the sincere, earnest Christian, of the self-sacrificing, zealous priest of God’s holy Church.

Who, better and more truthfully than I, can speak of Bishop Shanley, of the fifty-seven years allotted to him for work in the service of the Creator and the Saviour? I knew him in his early boyhood: he was an altar-boy in the Cathedral of St. Paul when I began there my priestly ministrations. I knew him in his student days in the Cathedral school and in the College of St. John. When bidden by Bishop Grace to wend his way for the study of theology to the College of Propaganda in Rome, it was I who was charged to guide him in his journey across the ocean. After his ordination he was for some time my assistant in the direction of the Cathedral Parish, and when I was consecrated bishop, he was the pastor, working daily under my eyes in loyal co-operation with my own labors. I it was who, in 1889 in conjunction with the one suffragan bishop then in the Province, Bishop Marty, petitioned the Sovereign Pontiff that he be named the first bishop of North Dakota, thenceforward to be my co-laborer in the episcopate of the Northwest, in near contact with me, always so seen that nothing done by him remained unknown to me. Well, this is my verdict upon the career of John Shanley, from the beginning to the end of his career—He was the Christian youth before he was the priest; he was the irreproachable, devoted, zealous priest before he was the bishop, and when the head of the Church placed him among its rulers, he was the noble-minded and the generous-hearted, the hard-working and the successful bishop. The tens of thousands who knew

him in one period or another of his career, so far as opportunity was theirs to observe him in word and in act, will repeat my verdict as being fully their own. I knew him well, and this is the reason why I always loved him, and respected him: and this the reason why today I grieve in my inmost heart that he is no longer with me to edify me by his labors, to aid and encourage me in the labors that are specifically my own.

For fifteen years he was either assistant pastor, or pastor in the Cathedral Parish of St. Paul. Today in St. Paul the sorrowing is deep and wide-spread. The active, zealous, self-sacrificing young priest of thirty and twenty years ago is remembered in love and gratitude. Under his administration there was intense life in the parish: every good work was accelerated: every duty was attentively and scrupulously performed. Father Shanley was the friend of everyone in the City, Catholic or non-Catholic: everyone admired his unstinted zeal, his courage in presence of difficulties, his charity to the needy, his readiness day or night to hurry to the room of the sick and the dying: everyone understood the motives inspiring his every word and act, and loved in him even the occasional quickness of temper, and the apparent brusqueness of movement, which, they knew were but the tokens of his earnestness of purpose and his anxiety to take no time from pressing duties. The names of few priests of St. Paul will linger there so long as that of Father Shanley upon the lips of present and coming generations.

In 1889, the former vicarate of Dakota was formed into two dioceses, that of Sioux Falls in South Dakota, and that of Jamestown in North Dakota, the latter some years afterwards being changed in name to the Diocese of Fargo; and the pastor of the Cathedral of St. Paul was named as the first bishop of North Dakota. The growth of the Catholic Church in North Dakota since the year 1889 would in any other country than America read as a story of legendary evangelization, and even in America it will stand out on the pages of our ecclesiastical annals as typical of rapid development in our religious life,

due no less to the activity of people and of leaders than to the favorable situation in which is placed the Church in America. I quote figures from the Catholic Directory of 1890, one year after the organization of the Diocese of Jamestown: Priests, 33; churches, 60; stations, places where mass was said occasionally in halls or farm-houses, 81; academies and parochial schools, 14; hospitals, 1. Humble, indeed, were the belongings of Catholicity in North Dakota in 1890—much more humble than the statistics of the Directory indicate. The churches were, without exception, mere huts: the schools counted their pupils by the dozens; the priests, thirty-three of them, were homeless wanderers over the vast prairies of a wilderness, finding shelter where best they could in rude hostelry or the weather-beaten shanty of the pioneer settler. Those, too, the early days of North Dakota, when poverty was the common lot, when settlers, scattered to and fro, far removed from one another, wrestled with an alkali-soaked soil, under rainless atmospheres, amid hordes of devastating insects. Stout the hearts that put high hopes in the future of North Dakota: the many either rushed away in despair, or, hoping against hope, remained solely because circumstances forbade their departure. Was Bishop Shanley one to fear and tremble, one to pause in impatience, or abandon the field opened to him by the hand of Providence? Not of this timid fibre was the spirit of Bishop Shanley. He set himself to his work resolutely and earnestly, traveling through other states in search of alms to help him to have food and shelter in his chosen home and, at the same time, to aid him in building modest chapels where the need was urgent and in preserving his forlorn missionaries from discouragement and starvation. Well, a score of years have gone by, and what see we today? The State of North Dakota, one of the most promising commonwealths in the American Union—its early adversities buried in oblivion, its prairies proving themselves most fertile lands, its cities and villages bustling with commerce and industry, the hundreds of thousands of its population rejoicing in prosperity and social happiness. And the Church in North Dakota? I quote figures from the

Catholic Directory of 1909: Priests, 106; churches, 225; stations, places as yet of slender Catholic settlement, preparing, however, to build churches in the near future, 38; academies, 6; parochial schools, 34; hospitals, 4. But figures only tell of numbers; to realize the absolute fact, we must recall that the churches in North Dakota are in great number superb monuments of architecture, that schools, academies and hospitals are possessed of splendid buildings and thronged with in-dwellers, that priests are housed in most comfortable presbyteries and hold gathered around them a numerous Catholic laity, fervent in their faith, generous in their offerings, enterprising in their temporal callings, and no less so in all that makes for a strong and prosperous Catholicity in the Diocese of which they are proud to be the children—priests and laity, honored and esteemed in their several communities, in all things men of that vivid devotion to religion and that largeness of mind and of heart, such as insure to Catholicity a continuous and most prosperous development, placing the Diocese of Fargo among the most flourishing dioceses under the sway of the American hierarchy.

The condition of the Diocese of Fargo, as it unfolds itself to the most casual observer of today, was the pride, the joy of Bishop Shanley. Oft he spoke of it, oft he exulted in it. And it was his right to speak of it and to exult in it. Was it not his own—had he not guided it in its every forward stepping—had he not infused into it his full self, his full life—was he not, under God's gracious watchfulness, the great factor in its upbuilding? Honor to what and to whom honor is due. Honor to the great state of North Dakota whose fields yield up copious wealth to those who turn their furrows. Honor to the liberty of action which America concedes to its children in the furtherance of all good causes, in the advancement of every work that uplifts man to greatness and to goodness. Honor to the laity who respond to every impulse from the hand of the leader, to the immediate helpers, priests and members of religious orders, who follow wherever the leader goes, who bear cheerfully the brunt of the day's labor, who offer so plenti-

fully the sacrifice of self upon the altars of charity and of religion. But then—and in manner most ample—honor to the leader, honor to Bishop Shanley. The leader divined what was to be done, mapped out the task, inspired others to hurry forward by the enthusiasm of his own soul, dispensed the wisdom and the prudence by which failures were averted, by which the most propitious means were brought forward to reach the highest aims. All this Bishop Shanley did, so far as his noble qualities of mind and of heart taught him to do, so far as his strength of body, taxed to extreme tension, allowed him to do. How he wrought with word and with pen under his own roof! How he raced incessantly from one end of his territory to the other, to spur on the laggard, to comfort the sufferer, to give new hopes and new energy to people and to priests! How he planned to bring around him a clergy numerous enough to meet the demands of the ministry, to build up, wherever room could be found, churches, presbyteries, institutions of learning and of charity! Evangelical activity—he was the exemplar of it. If complaint is made, be it this: he was too active for his own bodily welfare: his activity weakened his frame, impinged upon the vitality of his brain, led the way to his ultimate death.

Bishop Shanley was richly endowed with those qualities in the man and in the priest that make for success. He was the scholar, the writer, the orator. Study to him was easy, and as he never was remiss in effort to improve his store of knowledge, he ranked high in intellectual accomplishments. He was versed in several foreign languages: his library treasures were well and copiously chosen: he wrote with much facility and with grace of thought and style. And he was the ready speaker, popular so far as this means power to attract and hold listeners; at the same time he was scholarly in range of thought. For a man of his activity in the duties of the ministry it is surprising how he found time for long and arduous study and was able to gather from it such rich fruitage. He was, in his love for books, in his willingness to use his pen, to think out higher matter for sermon or lecture, one of those who regret that the time of a bishop is so much absorbed

with administrative work, as is necessarily the case in a missionary country. Years it will be before the leisure is ours that permits this intellectual service to religion, which in other places and in other times is the privilege and the honor of priests and bishops. With us in America it is haste and continuous output of energy, to lay deep and well the foundations of the edifice, to which others one day will lend the ornament, to plant deep into the ground the seeds from which one day will have sprung the harvest that others will garner. Well, what God wills, is what we must do: and what God willed, Bishop Shanley did unceasingly, tirelessly, to the last moment of his life on earth.

In social and civic matters Bishop Shanley gave proof of earnest Christian citizenship, and on this score he won to himself and to his ministry the applause of the whole people of North Dakota. He was ceaseless in making known the rich resources of the State and in advising the immigrant to be at home within its borders. Several prosperous settlements in North Dakota are indebted for their present conditions to his foresight in advising families to seek there homes and to his patient watchfulness over them in their pioneer days. The battle he fought, in union with other noble-minded citizens, in behalf of the sacredness of the marriage-tie, ending in ridding the statute books of divorce laws shameful in their encouragement to licentiousness, will forever form a bright page in the history of North Dakota.

Wherever work was to be done for God and for fellowman, within or without his own fold, Bishop Shanley leaped at once into the fray. He loved work; he reveled in it: for him life was action: and the more strenuous and unceasing the action, the happier he was, the more blessed he believed life to be.

And now, dear friend, the repose has come: thy wearied frame will be at rest—in the quietness of the grave, there to be until the voice is heard: “Ye dead, arise:” and in Heaven with thy God shall be thy soul—the soul whose great thought was ever that His kingdom be upon earth as it is in the skies, whose one supreme aspiration was for His love and glory.

At rest; the storms have ceased; the waters are still; the haven is reached; I bid thee rejoice. Others who remain upon the ocean's billows, to affront yet awhile their fury and their peril, may well envy thy repose, and sigh that the whisper of divine peace has not also vibrated through their souls—telling them that the battle is over and won, that the Lord awaits them. But the will of God be done, in those who go, in those who remain.

Farewell, dear Bishop Shanley; our prayers go up for thee to the Throne of Mercy that thy passage into the fullness of bliss suffer no delay—and thou, in turn pray for us in thy supernal home that one day all be well for us as it is for thee—Eternal rest, O Lord, give unto his soul: let the light of thy divine countenance shine upon it forevermore.

THE LIBRARY.

A Partial List of Its Contents.

(Continued from the previous issue).

Liber Ordinationum Diocesis Sti. Pauli. 1854-1898. Presented by Archbishop Ireland.

Memoirs of Bishop Loras, First Bishop of Dubuque, Iowa, and of Members of His Family, from 1792 to 1858. By Rev. Louis De Cailly. New York, 1897. With an Introduction by Archbishop Ireland. Presented by Archbishop Ireland.

Decreta Synodalia Dioeceseos Sti. Pauli de Minnesota, 1874. Presented by Mgr. A. Oster, V. G.

Minnesota in Three Centuries. 1655-1908. Four volumes. By a Board of Editors. The Publishing Society of Minnesota, 1908.

Minutes and Proceedings of the Meetings of the Father Mathew Temperance Society of St. Paul, from January 10, 1869, to December 31, 1871. Presented by Archbishop Ireland.

Minutes of the Meetings of the Board of Government and Records of the Annual Conventions of the Catholic Total Abstinence Union of the Diocese of St. Paul, from January 10, 1872, to August 1, 1882.

The Aulneau Collection. 1734-1745. Edited by the Rev. Arthur E. Jones, S. J., Montreal, 1893. Presented by the Editor.

L'Ouest Canadien. Sa Decouverte par le Sieur de la Verendrye: Son Exploitation par les Compagnies de Traiteurs Jusqu'a l'annee 1822. Par L'Abbe G. Dugas. Montreal, 1896. Presented by Archbishop Ireland.

A Popular History of St. Vincent's Parish for Eighteen Years, from 1889 to 1908.

St. John's University, Collegeville, Minnesota. A Sketch of its History. By Rev. Alexius Hoffmann, O. S. B., Collegeville, Minn., 1907. Presented by the Author.

Address Delivered by Rt. Rev. John Shanley, Bishop of Fargo, at the Annual Meeting of the State Historical Society of N. D., June 17th., 1908. Presented by the Author.

Die Indianer in Nord-Amerika. Franz Pierz. St. Louis, Mo., 1855.

St. Paul Seminary Register. 1896-1909.

Register of Baptisms, (mostly Polish), kept by the Rev. F. X. Sulak, S. J., a Missionary in Minnesota from 1872 to 1885. Presented by Archbishop Ireland.

Clontarf Industrial School: Correspondence, Reports and Documents. Presented by Mgr. A. Oster, V. G.

Letter of Christopher Columbus to Rafael Sanchez, written on board the Caravel while returning from his first voyage from America. A facsimile of the first publication concerning America published at Barcelona, May, 1493. Chicago, 1893. Presented by Archbishop Ireland.

Fourteen Letters received by Bishop Cretin from the Conseil Central de l'Oeuvre de la Propagation de la Foi, Lyons and Paris, from January 17, 1851, to April 3, 1855. Also two from Vienna dated January 22, 1852, and June 6, 1853; and three to Very Rev. A. Ravoux, V. G., dated July 2, 1857; April 7, 1858; April 21, 1859. Presented by Archbishop Ireland.

Indianer-Rache, oder Die Schreckenstage von New Ulm. Rev. A. Berghold. 1892. Story of the Indian Uprising in New Ulm. Presented by the Author.

A Collection of Extracts from newspapers, etc., and letters from early Missionaries in Minnesota. Typewritten copies in German prepared and presented by the Rev. Alexius Hoffmann, O. S. B.

A Collection of Letters from early Missionaries in Minnesota and elsewhere. Typewritten copies in English presented by Archbishop Ireland.

Die Franziskaner Provinz vom Heiligsten Herzen Jesu in ihrem Entstehen und Wachstum, 1858-1908. St. Louis, Mo., 1908. Presented by Archbishop Ireland.

THE MUSEUM.

Objects of Historical Value.

(Continued from the previous issue).

An Altar stone used by the Right Rev. Mgr. A. Oster since 1865. It was the property of his grand uncle, Father Oster, a French Missionary.

Missale Romanum. Parisiis, 1852. This Missal was used by Mgr. Oster at his ordination and on his missions, at Byrnesville and at Clontarf until 1892.

Missale Romanum. Mechliniae, 1856. This was (probably) the first Missal used by the resident pastor of the parish of Byrnesville, Minn. Presented by the Rev. John A. Kane, Savage, Minn.

Prie-Dieu of Mgr. A. Ravoux. Presented by the Sisters of St. Joseph, St. Joseph's Hospital, St. Paul, Minn.

Photographs of Archbishop Grace, Rev. C. J. Knauf, Rev. Martin J. Egan, Rev. F. X. Gores.

Photographic group of Chinese converts and their Sponsors. St. Vincent's Church. October 11, 1903.

The Altar on which Rev. Lucien Galtier said Mass in the first Church at Mendota, in 1840. Presented by Mr. Jean Baptiste Lemay, Mendota, Minn.

A medal commemorative of the Golden Jubilee of the American College, Rome, 1909. Presented by Very Rev. P. R. Heffron, D. D.

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